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THE

World's Eternal Religion

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INTRODUCTION.

सद्गुरुः संघर्षं सं वो मनांसि. जानताम् ।

देवा भागं यथा पूर्वे संजानाना उपासते ॥

IN presenting this important treatise to the worthy appreciation of the learned public, it would not be out of place to say a few words about the necessity of its publication under the present circumstances. The leaders of Sri Bharat Dharma Mahamandal were keenly alive to the fact that it was very deplorable that the catholic and universally beneficent features of the Sanatan Dharma should remain a sealed book to the world at large up-to-date. True, there are books treating of Sanatan Dharma, but they are so vast in number and multifarious in nature that it is not possible for the Sanscritists of the day to gather together and present to the world in a lucid suitable form, the most precious secrets of this catholic religion. The spirit of the age has now opened the eyes of our people and taught them to think for themselves. They are slow to accept anything, far less, to make it a guiding principle of life, unless they are thoroughly convinced of its soundness. So it was highly necessary that there should be treatises in English giving clear expositions of our *Shastras* containing in outlines the different phases of the Sanatan Dharma, and serving as an invaluable key to the Shastric treatises on that religion, both for scholars among the Hindus as well as for those of foreign religions who wished to study comparative religion and philosophy. It was to answer the above-mentioned purposes that the present treatise came into being.

In the first three Chapters has been shown the universality of Dharma (religion), which is expected to prove useful to all. Sanatan Dharma is a natural and universal Dharma,

and hence it has no particular dogmas of its own. The careful reading of these three Chapters will amply bear it out. The fourth Chapter contains an exposition of the Karmic law. This may be termed the fundamental law of nature. Chapters five to eleven contain an exposition of worship in all its phases together with means of direct help to worship. These are expected to be of benefit to all the creeds in the world. Though everything in these Chapters might not be of use to all, still there are many things in them that may be serviceable to all kinds of faiths. Most important informations regarding knowledge of self have been given in Chapters twelve to sixteen. Based as these Chapters mainly are on the seven systems of Vedic philosophy and truths of knowledge underlying the Vedas, nevertheless every religion in the world can gather from them useful informations concerning theology, creation and spirituality. The special features of the *Dharma* of the Hindus that inspite of many vicissitudes have preserved up-to-date its originality and saved itself from total disappearance in the fathomless abyss of Time—the fate that has overtaken many historic and pre-historic faiths in the world—have been described in the Chapters from the seventeenth to the twenty-third. In the Chapter twenty-fourth, the last Chapter of the book, attempts have been made to reconcile all religions from the standpoint of *Hindu religion*, and also to show as clearly as possible, how all the existing religions in the world may unite at a point to realise fully the Fatherhood of God, Brotherhood of man and spirituality underlying every faith.

Many important subjects have been put, as it were, in a nut-shell into this little volume, so that it would be no exaggeration to call it a key to the Hindu religion. Necessarily, therefore, many Sanskrit words have been used in this book, as coining of appropriate words was found very difficult. A glossary of these words has been added at the end of the book as it was not found convenient to add explanatory notes at the end of those

words in their proper place.

Religion is no longer the ruling factor in human affairs as it once was. Nevertheless, as a motive force of thought and action, it is second to none even in the West, while in the East its predominance is maintained to this day. To us Hindus, for example, Religion is still all in all. There is hardly any fear now of nations flying at each other's throat for the sake of Religion. Yet it cannot be denied that sectarian bigotry and religious fanaticism are still things to be reckoned with, not only in the case of Orientals but also of Occidentals. It is significant in view of our context that the cleavage in regard to Home Rule in Ireland has followed the line of division in the population according to religious persuasion. Broadly speaking, the difference in the salient national characteristics of Prussia and Austria, the inhabitants of both countries being mainly of the same ethnic stock, is due chiefly to religious causes. One still hears of Jew-baiting here and there in Europe. In our own country, inspite of the ingrained spirit of tolerance of Hindus and Mussalmans alike and the unifying effect of British Rule, painful instances of sectarian bickerings now and again are not wanting. In short, it is sure every one will admit that though Religion has ceased to be the principal cause of conflict in the world, it is one of the potent sources of ill-feeling affecting vast populations of almost every grade of intellect.

The primary purpose of religion, however, is (to repeat a mere truism) to promote the spirit of harmony and brotherliness in mankind by making all races and classes of men realise that they are the children of the Almighty God, Who is Father of all. It is simply ignorance of the basic tenets and creeds of each other's faith (which are common to all Religions and schools of Theology) which is responsible for keeping alive the smouldering fire of religious animosity that had raged so fiercely everywhere in pre-modern times.

It is obvious, therefore, that we should seek some means of gradually eradicating the root-cause of surviving religious differences as one of the most effective ways of discharging the duty that lies on every one of us helping towards insuring the establishment of uninterrupted reign of peace and good-will henceforth on earth. In thinking of measures for making War impossible, we must consider all important causes of discord. We cannot therefore leave out of count the influence of Religion, it being at all events second to none in importance.

The great War, that has brought untold miseries on Europe and has made the whole world shudder in pain and fear, was the inevitable result of the ascendancy of Materialism. Materialism, looking as it does, only to worldly power and gain, gives free play to the brute in man, develops his original savage and lawless propensities. This Materialistic tendency towards license,—the callous disregard of all spiritual and moral laws for the sake of self-gratification and self-aggrandisement can be checked and corrected only by Dharmik principles and spirituality. In a Society, as in a government, the working of Materialism drags humanity downwards leading to the chaos of barbarism, and ultimate extinction of the whole civilised race. Dharma, faith in God and the Daiva Jagat (Occult world) and spirituality in general, serve as a balancing force which prevents such downfall. To make the civilised race lasting on the earth, therefore, the effective means should be to promote the culture of the above Dharma, etc., in perfect harmony with all the faiths of the world. It is Sanatan Dharma of the Hindus that can inculcate such teachings and preserve the harmony of all faiths. It is the religion of all religions, a philosophical truth, a spiritual science and a fundamental law of nature. It is the only religion in the world which can aspire to inculcate the principles of the Fatherhood of God and the Brotherhood of man. It can therefore claim the right of being called the father of all religions.

. It is with a view to present to the civilised world the above Catholic Spirit of Sanatan Dharma and embrace within its parental fold the sundry sects and crouds providing spiritual food to all as adapted to their respective stages of evolution and striking the tune of harmony that the scheme for the Hall of All-Religions as the worthy peace memorial has been launched in right earnest. We have dwelt at some length on this scheme and its universal spirit of harmony in the last chapter.

This important treatise forms a spiritual contribution to the Hall of All-Religions and invites further contribution of this nature from the wide civilised world. We shall deem our labour amply rewarded should this book be able to contribute, however meagrely it may be, towards the advance of the true spirit of religion and the harmonious spirit of Sanatan Dharma among the seekers of truth in the world.

Mahamandal Buildings,
Benares, (India.)
The 15th April 1924.

DAYANAND (SWAMI).

CONTENTS.

CHAPTER I.

FOREWORD.

SUBJECT.

PAGE.

The current system of religious publication as distinguished from that in the Vedic days	...	1
The futility of historic and antiquarian researches	...	2
The All-embracing catholic spirit of the eternal Vedic Dharma	...	...

CHAPTER II.

DHARMA.

UNIVERSAL RELIGION.

Derivative meaning of Dharma	...	...	6
Dharma as Divine Law	...	...	7
Relation of Dharma to Creation	...	...	8
Dharma as evolution	...	...	8
Dharma in man	...	...	10
The Dharma of the Hindus	...	...	11
The three Gunas or attributes of Nature	...	...	12
Man's goal according to Dharma	...	...	12
Western Conception of Religion	...	...	14
Utility of Dharma	...	...	16

CHAPTER III.

DHARMANGA.

CLASSIFICATION OF DHARMA.

Four divisions of Dharma	...	...	17
Vishesha or Particular Dharma	...	...	17
Asadharana or extraordinary Dharma	...	...	17

SUBJECT.		PAGE.
Apaddharma or Dharma under emergency	...	18
Sadharana or universal Dharma	...	19
Sadharana Dharma with its principal classes, twenty-four sub-classes and seventy-two subdivisions with a Tri-colour illustration—Tree of Dharma	...	19
Dharma for all mankind	...	23
The chart of Dharma	...	24
The three Gunas	...	26
Dan or charity	...	27
Tapas or austerities	...	28
Karma Yagna or actions	...	28
Upasana Yagna or worship	...	29
Jnana Yagna or knowledge	...	30

CHAPTER IV.

KARMA.

LAW OF KARMA.

The philosophy of Karma and its utility in building the cosmos	...	...	...	...	33
Karma in its three ways viz., Sahaja (self-springing), Jaiva (individual) and Aisha (Divine)					34
The philosophy of Sanskara (seed of Karma) and its divisions	...	...	...	...	35
The sixteen Vedic purificatory rites	...	...	...	...	36
The origin of Karma	...	...	...	...	37
The three-fold purification of both sexes with the help of Karma and its agency in the formation of individual entity	...	...	...	...	38
The help of superhuman agencies in the domain of Karma	...	...	...	...	39
The eternal stream of Karma and the way to liberation	...	...	...	...	40

CHAPTER V.

UPASANA

WORSHIP IN ALL ITS PHASES.

SUBJECT.	PAGE.
The three fundamental aspects of the Supreme Brahman —the Trinity in the Vedas	42
The definition of Upasana	43
The radical importance of Upasana in the consumma- tion of all other departments of Dharma	44
The glorious triad of stations in the region of Hindu philosophy	44
The spirit of worship as a guarantee of safety in the path of the spirit	45
Bhakti as the life-principle of worship appearing in its three principal stages	47
The five grades of worship	48
Philosophy of Avatar—Incarnation	49
The Saguna Upasana, i.e., worship of the qualified Brahman	49
The philosophy of images used in Saguna Upasana illustrated by the symbolic picture of Maha Vishnu	50
The four graduated stages of Yoga meditation	51
The definition of Yoga and its ultimate aim	52

CHAPTER VI.

MANTRA YOGA.

PRACTICE OF YOGA THROUGH MANTRAS

The definition of Mantra Yoga and its basic philosophy	53
The mysterious origin of the Pranava and other Mantras	54
The diverse types of Mantras and their three methods of repetition	55



SUBJKT.

PAGE.

Description of the Virat—the absolute and infinite body of God and its exact epitome—the individual living body	...	...	67
The correlation of forces in Macrocosm and Microcosm			68
The definition of Laya Yoga and its mysterious philosophy of absorption of the Nature power in the absolute male principle	...	...	69
Some special features of the Laya Yoga	...		70
Description of the nine parts of Laya Yoga	...		72
The Process of Laya Yoga Dhyana and its explanation in illustration No. 3 by white star	...		73

CHAPTER IX.

RAJA YOGA.

YOGA THROUGH POWERS OF REASONING.

Wrong notions about Yoga and its vindication according to the principles of science	...	...	74
The three Yogas—Karma, Bhakti and Jnan—according to the three sections in the Vedas and their respective realisations	...	...	75
Description of the four stages of Vairagya or renunciation and their utility in the four systems of Yoga initiation	...	...	76
The genesis of perception with the help of the mind, the determinative faculty and the I-vehicle	...		77
The four constituents of Antah-Karana—the internal instrument and their respective functions	...		78
The aim of Raja Yoga and its sixteen parts	...		79
The principle of seven-fold classification underlying all departments of the universe	...		79
The seven planes of Karma and those of worship and knowledge respectively in accordance with the seven fold classification	...	...	80
The course of practices set forth in the Raja Yoga	...		81



SUBJECT.	PAGE.
The Raja Yoga Dhyana and its highest position represented in illustration No 3 by the symbol Om ...	81
The speciality of Raja Yoga-Samadhi as distinguished from that of the other three Yogas ...	82
The practical life of the Raja Yogi after he has attained Samadhi	82
The three kinds of Karma-Sanskaras—the actuating impulses, <i>viz.</i> , the stored, the progressive and the preordained and their functions in the human plane	83
The total annihilation of the first two and the gradual exhaustion of the last one in the life of the living free	84

CHAPTER X.

THE PITHA. THE MYSTIC CIRCLE.

Some examples of the processes of what is commonly called spiritualism, <i>viz.</i> , table-turning, automatic writing, hypnotism and the like ...	86
The philosophy of universal consciousness permeating every pore of matter and spirit dealt with in various ways both by the Eastern and Western philosophers and scientists	90
The description of the five Koshas or sheaths wrapping up the soul	94
The description of Prana of the Pranamaya Kosha and its subtle workings	95
The philosophy of the Pitha and the ways of its formation	95
The events that take place at a seance, ...	97
The five classes of principal Pithas ...	97
The various methods of subtle Prana-working prevalent in ancient India	98
Two means for realising the power of the Pitha ...	99

CHAPTER X.

BHAKTI. LOVE AND DEVOTION.

SUBJECT.	PAGE.
The Doctrine of love as the main characteristic of Christianity and inclusion of the same in the All-embracing tenets of Sanatan Dharma ..	100
The law of action and re-action represented in the world by attraction or attachment and repulsion or aversion	100
The aim and three aspects of attraction and its culmination in the Divine love	101
Love towards Inferiors	101
Love towards Superiors including the King ...	103
Loyalty to the King as a religious duty with the Hindus	104
Love between equals exhibited in three exalted forms	105
Love towards God styled as Bhakti divided into three stages	106
The Vaidhi or the preparatory stage of Bhakti ...	107
The Ragatmika Bhakti or intense passion for the Lord and its peculiar predilections ..	107
The fourteen forms of the Ragatmika Bhakti and their primary and secondary divisions with their respective mottoes and examples ...	108
The Para-Bhakti with its crowning principle of unity with the absolute self ...	108

CHAPTER XII.

DARSHANIC BHUMI. PLANES OF KNOWLEDGE.

The stages of the outward search and the time for beginning the inward	109
The successive seven planes of knowledge and the description of each plane from the standpoint of the Jiva and the seven systems of philosophy ...	110

SUBJECT.

PAGE.

The Chart and Tricolour illustration No. 4 of Mahakash Golak containing seven Jnana Bhumi ^s and seven Agnana Bhumi ^s ...	... ...	111
Planes of knowledge presided over by Vidya Devi ...		112
Planes of ignorance presided over by Avidya Devi ...		112
The ten stages of man and their respective realisations.		113

CHAPTER XIII.

DESH, KALA AND SRISHTI.

TIME, SPACE AND CREATION.

The philosophy of Time and Space ...	...	115
The Vedic system of the division of Kala or Time involving the divisions of Yugas, Mahayugas, Kalpas, Pralayas and the periods of lives of the Trinity or Brahma, Vishnu, Shiva and that of a Solar system ...	...	116
The limitless dimensions of the space as recognised by the Hindu Si astra embracing numberless universes ...	...	117
The Hindu idea of the three forms of creation, viz., the creation of the Jiva, and those of the Brahmanda and Virat ...	...	118
The creation of the Jiva or the individual being ...	...	119
The march of the Jiva through 84 lacs of sub-human lives, his emerging into the life of man, gradual evolution and final unity with the supreme self ...		120
The Adhidaiva creation or the creation of the universe according to the Sankhya system of philosophy ...	...	121
The formation of the five gross Bhootas or elements ...		122
The endless chain of creation and its Almighty Spectator ...	...	122

CHAPTER XIV.

DAIVA JAGAT. THE OCCULT WORLD.

SUBJECT.

PAGE.

The misdirected pursuit of the Material Science and the lofty flight of the Indian mind beyond the material	...	...	...	...	123
The revelation of the occult world as the result of such flight	...	...	...	...	124
The gradually higher manifestations of sub-human and human lives	...	...	...	...	124
The subtle universe consisting of 14 lokas or worlds—seven upper and seven lower with their numerous sub-divisions, viz., Mrityu, Preta, Naraka, Pitri	...	...	...	...	125
The Asuras, their abodes in the lower worlds and functions	...	...	...	...	125
The Mrityu loka or the habitation of man,	...	...	...	...	126
<i>The third upper loka with its King Indra, the Preta-Naraka-Pitri lokas under the control of Yama and the other higher lokas without the need of such control</i>	...	...	...	...	126
The destiny of the fourteen worlds as combined with the Trinity and the ultimate goal of humanity in the last two	...	...	...	...	127
The three classes of Devatas and their sub-classes as eternal and temporary	...	...	...	...	127
The destiny of man after death according to the grades of Karma	...	...	...	...	128
The three kinds of Karma, viz., Individual, Divine and Spontaneous and their various re-actions on the life and death of humanity including Sraddha performances	...	...	...	...	128
<i>The two paths described in the Hindu Shastra as Sankha Gati and Krishna Gati with their respective results</i>	...	...	...	...	130
The dedication of the individual Karma to the Divine and its results	...	...	...	...	131
<i>The dedication of the same to the Spontaneous and its blissful final goal</i>	...	...	...	...	132

CHAPTER XV.

ABHIVYAKTI AND JANMANTARA, EVOLUTION AND RE-INCARNATION.

SUBJECT.	PAGE.
The start of evolution in the plant life ...	133
Its second stage in the germ life and peculiarities ...	133
Its third stage in the egg-born life and peculiarities	133
Its fourth stage in the sac-born life and peculiarities	134
Its highest stage in the terrestrial plane as man and the extraordinary phenomenon of free will ...	135
The gradual manifestation of the five elements or sheaths from the plant life upto man ...	135
The development of man from the first manifestation of phenomenal life to the ultimate condition of final beatitude by perfect resignation to the cosmic law of mother nature	137
The smooth progress of the Jiva in the four sub- human stages and hindrance of the same in the self-willed human stage and utility of Varnasrama Dharma in re-adjusting the scale of progress by the curbing of animal instincts and developing the spiritual ones	138
The evolution of man from the uncivilised to the civilised stage through series of births and deaths and experiences in the four sections of the Bhuloka	140
The attainment of the final goal through three-fold purification grade after grade with the help of Karma	141

CHAPTER XVI.

VEDIC DARSHANA,

HINDU PHILOSOPHY.

The seven systems of Hindu philosophy divided into three groups	143
The error of the term "Six Systems of Philosophy" ...	144

SUBJECT.		PAGE.
The aim of the seven Darshanas	...	144
The Nyaya Philosophy	...	144
The Vaisheshika Philosophy	...	146
The Yoga Philosophy	...	147
The Sankhya Philosophy	...	149
Bharadwaja's Karma Mimansa Philosophy	...	152
Jaimini's Karma Mimansa System	...	153
Daivi Mimansa Philosophy	...	153
The Vedanta Philosophy	...	155

CHAPTER XVII.

VARNA SHRAMA DHARMA.

(THE SYSTEM OF CASTES AND STAGES OF LIFE.)

The Special Dharma of the Hindus.

The agency of Varnashrama in the growth of the human soul ...	...	161
Caste by birth inevitable in evolution ...	...	161
The four ends of human life ...	...	161
The importance of birth in bringing about gradually higher grades of evolution ...	...	162
The Peetha system automatically formed in coition with the help of the Pitrис to procreate good off-spring in the first of the sixteen Hindu Sanskaras ...	...	163
The evolution of spirituality through series of births and deaths and its four concomitant divisions styled as four Varnas or castes ...	...	164
The irrationality of chance coincidence and the natural arrangement of stage-goals to the highest rung of the ladder of evolution ...	...	165
The futility of arguments against the caste system as a man-made inconvenience and the inevitable necessity of births and deaths in setting forth the four stages of Varnas and Ashramas. ...	...	166

SUBJECT.

PAGE.

The three gunas at the root of the production of the four Varnas and the exclusion of exceptions from the general system	167
The aims of the four castes	168
Solution of the problem of inequality in the domain of nature in view of the downward-bound course of creation	169
The institution of Varnashrama as a check against this course with its four-fold aim	170
Varnashrama as a radical factor in securing the eternal life of the Hindumation	171
The description of Ashrama Dharma and its fundamental principle the Achara, i.e., bodily activities agreeable to the advancement of Dharma ...	171
The enunciation of the various principles of Achara for both sexes as members of the religious polity	172
The division of duties in the four Ashramas as gradually leading to the final goal of liboration	174
Varnashrama Dhurma as a preventive against license and ultimate extinction of a race	176
The philosophy of Varna-shrama Dharma represented by the Tri-coloured chart No. 5 ...	176

CHAPTER XVIII.

NARI DHARMA

WOMEN'S DHARMA

The position of man and woman in the law of Karma and their consequent special Dharmas ...	177
The fundamental principles of the women's Dharma...	178
The female sex as a later evolution in the course of creation	178
Her consequent natural dependence on the male sex and liberation from her own sex on the culmination of the same duty of dependence.	179
The virtue of chastity and its four orders ...	180

SUBJECT**PAGE.**

The mysterious philosophy of the Sati and its crowning example	181
The greater responsibilities of females in the propagation of the breed and the consequent evils of widow re-marriage, marriage in near kinship or of males of younger age	182
The natural inequality of the sexes and the dangers of reverse conception on the society	183
The good and bad results of the chaste and corrupt lives of both the sexes respectively on the society and on their own lives	184
A Summary of Nari Dharma... ...	184

CHAPTER XIX.**MURTI PUJA.
IMAGE WORSHIP.**

The philosophy of Bhava and its importance in image worship	185
The relation of Bhava with the material image and its worship in sixteen centres according to the stages of Bhakti,	186
The mistake of supposing image worship to be idolatory	187
The principal practical processes of imageworship...	187
The essential character of image worship represented by some praise-singing couplets on the Almighty Mother with the Tri-coloured illustration No. 6 ...	188

CHAPTER XX.**MAHAYAJNA.
THE GREAT SACRIFICES.**

The definition of Yajna and the necessity of three-fold purification in attaining success in the same...	198
The difference between Yajna and Mahayagya ...	198

SUBJECT.		PAGE.
The five grades of Mahayajnas	...	199
The Brahma Yajna	...	199
The Devayajna ...	...	200
The Pitri Yajna ...	...	201
Bhoota Yajna ...	...	202
Nriyajna ...	...	202
The Superficial as well as the deeper reasons underlying the performance of Mahayajna...	...	203

CHAPTER XXI.

MUKTI.

LIBERATION.

Liberation—the final goal of religion and its three-fold shape ...	...	204
Liberation obtained by rising to the seventh spiritual world through the solar light ...	...	205
Liberation through gradually higher grades of Devathood with the help of Aisha Karma...	...	205
Liberation with the help of spontaneous Karma in this mundane plane by the acquisition of self-knowledge ...	...	206

CHAPTER XXII.

VEDA AND SHASTRA.

THE HINDU SCRIPTURES.

The spiritual sources for the revelation of the Hindu scriptures ...	...	207
The various incarnations of the Rishis and their agency in the revelation of knowledge ...	...	207
The three divisions of knowledge ...	...	208
The nature of the utilities of the knowledge revealed		209
Language—the medium of conveying knowledge ...		209

SUBJECT.

PAGE.

The five classes of books—abstract and concrete—as the everlasting bases of the Hindu religion ..	210
Brahmanda—the first class ...	210
Pinda—the second class ...	210
Nada—the third class ...	211
Bindu—the fourth class ...	211
Akshara—the fifth class with its seven constituents	211
The Vedas with their three sections ...	212
The Vedangas with their six forms ...	212
Shiksha—the first form ...	212
Nirnkti—the second form ...	212
Vyakarana—the third form ...	213
Chhandas—the fourth form ...	213
Jyotish—the fifth form ...	213
Kalpa—the sixth form ...	213
The Upangas of the Vedas ...	213
The Smritis ...	214
The Puranas ...	214
The Tantra ...	214
The Upa-Vedas ...	215
The three-fold languages and its utility understand- ing the Hindu scriptures... ...	215
The Samadhi Bhasha—the first kind of language ...	216
The Laukika Bhasha—the second kind of language ...	216
The Parakiya Bhasha—the third kind of language ...	216
The balancing effect of a study of all these depart- ments and aspects of the Hindu scriptures ...	217

CHAPTER XXIII.

SIKSHA.

EDUCATION

The aim of education according to the Hindu ideal ...	217
The main differences between the ideas of education in ancient India and those in the modern world, chiefly represented by the west ..	217
The bitter re-actionary effects of wrong education on the modern world ...	220
The system of education in ancient India in obedience to the Law of Nature ...	220
Illustration of Nature's Law regarding the relation between the sexes and their consequent responsibili- ties ...	320

SUBJECT.

PAGE.

The difference in the ideals of education according to the natural difference of the two sexes ...	221
The lofty spiritual aim of education and the defect of the present system in achieving the same ...	221

CHAPTER XXIV.

DHARMA-SAMANWAYA.

RECONCILIATION OF ALL RELIGIONS.

The Realisation of the Divine as the goal of all religions	222
The Catholic spirit of the Indian religion embracing within its fold the various tenets and dogmas of all the religions of the world	223
The special points of resemblance in Buddhism and Jainism	223
The special points of reconciliation in the different faiths of the world	224
The semblance of difference between Hinduism and other Religions of the world in the matter of Aehara and Varnashrama Dharma and the special reasons for such difference	225
A suggestion for the formation of a Hall of World's Religions to give vent to the above spirit of fundamental religious unity	226
The declaration of the Upanishad as to the practicability of the above suggestion and quotations from the teachings of the Seers, and holy men of great religions to corroborate the same ...	227
Doctrines in common with Hinduism in the domain of devotion and spiritual perfection realised by Mahomedan saints	228
The radical principles of unity in Judaism ...	230
The same spirit of harmony breathed in the Zoroastrian religion	231
The lofty ideas and tenets of the Christian religion striking the same tune of harmony with the basic principles of Hinduism	232
Prayer to Him and for strengthening the ties of international fellowship	235
Glossary of Sanskrit words used in the book ...	237

श्रीविद्वनाथो जयति ।

The World's Eternal Religion.

FOREWORD.

I.

ATTEMPTS have hitherto been made to present in English the character of India's time-honoured religion to the world both by Indian and by foreign writers. It will be noted that between these two classes of writers, there is in many cases no very substantial difference except where the aim is to dispraise India's religion to the advantage of a favoured creed. Many Indian writers have, moreover, been tacitly taking their cue from Western writers, having been habituated to their system of study and their fashion of thinking. The aim of some has been to note convenient similarities of ideas and construct with them eclectic systems of religion, under the belief that a new joint revelation will thus be supplied to the world. And all this is work in the superficies only.

The essential and universal character of India's everlasting religion has neither been yet fully known to, nor understood by, any of such writers, nor yet presented to the modern public in its true aspects. The general tendency is to write under the influence of a historical and antiquarian bias. The writers are usually indifferent to the truths and teachings and to the essentially spiritual and truly human interest that distinguishes it. Some exceptional admirors have spoken and written in praise of it only with reference to what coincides with their own pre-conceived notions formed haphazard, while only very rare thinkers have been able to appreciate its highest goal and have given some praise to it, and that too from a theoretical standpoint.

... But the Indian Dharma, as will be seen from the following

pages, is a universal spiritual system, recognizing the goal of humanity's true life, and explaining and guiding its steps to that goal. In this connection history and antiquarian research have little value. There is no reason why the teaching should not be accepted if it be in perfect agreement with science and philosophy, and capable of realization by positive experience in this life. This teaching comes by immemorial tradition from master to pupil and is recorded and preserved in part in the ancient Vedic literature and in part in the more popular *Puranas*, *Smritis* and the like scriptural works, and extensive esoteric cults. The test of historical sequence and antiquarian research are no tests to prove the genuineness of such spiritual teachings. Even in their own province of utility, both these tests are condemned by their own critics, the one on account of the prejudices and ignorance of the original writers, the other on account of the vagueness of the authorities and the fancies of the interpreters.

As regards the historical test, it is worth while to observe that India did not, nay, in view of the truth, could not, care to record a history in the modern sense which means narrations limited to particular periods and geographical tracts, to certain select great names and localities arranged in a chronological order, all intended to picture forth a past to vivify the present. India's wisdom transcended the wisdom of every other country's, and it had a vivid knowledge of the past, the present and the future. How could the Seers of old take account of petty details which are forgotten as soon as given, as by school boys on leaving school? Countless ages, countless places, countless personages have come and gone, and will come and go. The Seer adheres to the truth. "History but repeats itself"—this is what they have brought out in the Grand Epics. In the play of human character in its birth and development and ideals and consummation common to all ages in all conditions, the essence is there, the chaff is thrown off. India has always referred itself for light and guidance to such ideals of lofty character as Bhishma, Rama, Krishna,

Vyasa, etc. What higher ideals are necessary to govern human conduct by example and precept? The wisdom deduced from the epic record is preserved, and will never be lost, while modern historical works will have their day and vanish into "oblivion's uncatalogued library." The same truth holds good with respect to religious teaching. In its case the historical test is essentially of small worth. Of much less account is the authority of antiquarian research with reference to its value.

One will call to mind the fanciful vagaries of antiquarians of which a telling caricature is made by Charles Dickens in the *Pickwick Papers*, in the story of the broken piece of stone, with a few letter carved on it, the work of an idle villager, but which the enthusiastic finder converts into a valuable archaeological find requiring a 96-page pamphlet to unravel its mystery! And this in the face of the poor villager's assertion that it was the performance of an illiterate rustic! As an actual fact of to-day, we may point to the antiquarian's vagaries in the location of the war of Lanka,—one placing it in Central Asia, another near Java and Sumatra, and others holding that it was at the Babel-Mandeb, while poor orthodox India has been for ages dozing in the belief that the struggle took place at Rameswaram and Ceylon!

The point is that those who ask for the sources of the teachings of India's religion cannot find them all in one place, or in one work, or some one period of time, or in any sort of written record. They are scattered far and wide, not only in numerous works, extant and inextant, but in varied traditions which are yet inaccessible to the general world. The mendicant minstrels, the Bauls of Bengal, for example, are followers of a religion, of which there is no history, on which there are no MSS., and for which there are no institutions to present their teaching about "the Man of my heart," of whom they sing and for whom they yearn. Religious thoughts, practices and traditions yet continue as esoteric, operating within their own consecrated limits, pursuing their purpose and fulfilling their end and aim.

We who have access to a large mass of such teachings intend to present them in due course, either in original or modified forms in a series of volumes in Sanskrit, accompanied by translations into Hindi and other Indian vernaculars, as well as into English. The earnest student and thinker should divest himself of the *idola theatri* of historians and antiquarians when approaching these teachings, and should examine them with an open mind to test their true character by the principal positive tests of reason and self-experience.

We briefly describe the nature of some of those teachings which will be found to be easily intelligible from the point of view of the theory of evolution. Evolution in religious thought is not merely physical or biological, nor only social, moral, or of any character referring to mortal life alone; it is a *Universal Law* comprehending the sublime truths of Philosophical and the final conclusions of Science, and uniting and reconciling all truths into one.

his own progress towards the Goal. Here is some explanation of the problem.

There are *Fourteen Stages** in the progress of the soul from the first manifestation of life to the last attainment of Freedom. The first four-stages are the *Udvijja* (vegetable), the *Swedaja* (secretal, or germ), the *Andaja* (ovarian or egg-born) and the *Jarayuja* (uterine, or sac-born), the culmination of which is the human animal. In this stage man has to pass through 3 grades--the *Adhama* (lowest), the *Madhyama* (middle) and the *Uttama* (highest). In the first he is liable to fall back in evolution by a misuse of his free will, which he develops as a special characteristic in his human being. In the *Madhyama* grade he grows a little discriminative and has experience of the *Pitri-Loka* and *Naraka*, becoming liable to repeated births and deaths. The last grade fits him for *Swarga* and return to mortal life for further growth. From this last grade he has to pass up through the next seven stages, the former seven being those of Ignorance and the latter seven those of Knowledge. These Seven Stages of Knowledge are named according to the progress of the Soul, as follows: *Jnanada*, *Sannyasada*, *Yogada*, *Lilonmukti*, *Satpada*, *Anandpada* and *Paratpara*. The explanation in its proper place of the nature of these stages will show the reader how perfectly reasonable they are, and how they would tally with one's personal experience in following them.

The student of orthodox Indian Philosophies (or *Darshanas*) will be able to note a striking correspondence between the advance of the successive schools over their predecessors, and the advance of the successive Stages of Knowledge over their preceding stages. The *Darshanas* are seven. The number was limited to six only to match the heterodox six schools current in Shankaracharya's time, the seventh, *Darshana* (*Daivi Mimamsa*) being outside the pale of polemics, lies sequestered in esoteric knowledge. We shall be giving it to the public in due course.

It can be seen from this sort of treatment that the

*See Dheesh Gita.

Indian religion, *i. e.*, the Everlasting Vaidic Dharma, which we mean by the title of Bharata Dharma, is a scientific religion, and as science bars no enquirer against its tests, so the Bharata Dharma bars no one from its study and practice. The condition is absolutely in accordance with science, the fitness of the candidate in his progress being determined purely by the law of evolution. We exclude no human being, Indian or non-Indian, Arya or non-Arya, civilized or barbarians, from a place of candidature in his evolution to perfection. His right to this is divino, as he in his origin is divino. Neither, likewise, could any religion other than this One religion of religions be believed to be outside its pale, because the evolution of humanity and its soul is universal,—true in the case of the whole human race, as it is true in the case of the single individual soul. What other religious system is there of such perfect brotherhood of the whole human race, present, past and future? The Indian alone knows that "the whole earth with the man of goodness is but one family—home!"*

DHARMA.
UNIVERSAL RELIGION.

A far wider meaning is then given to the word Dharma. That Shakti (or Divine Power, or Divine Law or Divine Will) is Dharma, which pervades the whole universe and regulates its harmonious action, being the cause of the birth of the universe, its preservation, and its final dissolution or absorption into the Supreme.

Dharma as Divine Law.—The Divine Will or Law thus manifesting itself is similarly pronounced as Dharma. *

We see the continuous working of the force of attraction and repulsion in the universe. Dharma is the power that maintains an equilibrium of these two forces throughout the creation. Thus the sun attracts the earth, the earth travels round the sun, and the moon round the earth, and earth is kept in position,—all this is owing to the operation of Dharma. It is because of Dharma that a thing is what it is; if Dharma were to cease working even for a single instant, everything would go to wrack and ruin,—the earth would at once pull down the moon, and both collide with each other with a tremendous crash, the sun would force in towards itself the other planets and the lesser suns, and the whole fabric of the heavens would be shattered in a moment. Where would our beautiful world be but for this Dharma? Astronomy teaches that each world-system has its own sun, planets and satellites, and so forth, each of which is kept in position by the balance of attraction and repulsion. The sun does not draw down and dislodge the earth, and thus destroy the latter. The bigger planets do not do the same towards the smaller ones, and thus smash the latter to atoms. What keeps balance in the world-systems? It is Dharma.

* या रिभर्ति जगत्सर्वमीश्वरेच्छा ह्यलौकिको ।

सैव धर्मो हि मुभगे । नेह कश्चन संशयः ॥—पुराणसंहिता ।

† योग्यताऽपच्छिन्ना धर्मिणः शक्तिरेव धर्मः ।

—Vyasa's Commentary on *Yoga Sutras*.

Material science holds that there are the forces of attraction and repulsion connected with molecules and atoms. It has been shown how Dharma keeps the equilibrium between the two forces. The whole of Nature (Prakiti) from the very sun down to the minute atom is under Dharma, already designated as Divine Power or Divine Law.

Relation of Dharma to Creation.—This world of ours arose out of Dharma. In the beginning of creation, there was the preponderance of the force of attraction. So, molecules attracted molecules, and the result was this perceptible world. And the final dissolution comes on by the preponderance of the force of repulsion,—molecules would then continue repelling one another, and dispersing till all things disintegrated, and the result would be *pralaya*, or universal destruction. There is a balance between the force of attraction and repulsion in all embodied forms in the universe, and what maintains the balance is Dharma.

*Dharma as Evolution.**—The ancient Hindus were aware of the principle of evolution long, long before Darwin and others taught it in the West. The Hindus hold that the Jiva in its onward march towards its Goal, travels steadily by degrees, now as a plant, then as an animal, through innumerable years or narrow gates of rebirth, till at last it takes its birth as man. It is Dharma or Divine Law which has taken the Jiva, most undeveloped and almost insentient in the beginning, to the stage of man, the fully conscious and developed being. And Dharma will take him in course of time yet higher. †

being.. The stages are these, leading from the gross to the intelligent being. Taking life as beginning to manifest itself in the vegetable kingdom, each evolved living being develops characteristics corresponding to its constituent elements. In vegetable life, there is preponderance of "gross" food (*anīna*), which in the set language of the Rishis is *Annamaya Kosha*, or food-sheath. Next comes the germ life (*Swedaja Srishti*), where the *Annamaya Kosha* is partially subordinated to the *Prana-maya Kosha*, or the sheath of the vital forces. This is followed by the egg-born life (*Andaja Srishti*), in which the *Manomaya Kosha*, or the mind-sheath, develops itself in superiority to the other two. Lastly comes the *Jarayuja Srishti*, or the sac-born beings, where the *Vijnanmaya Kosha*, or the sheath of intelligence, plays the prominent part. The ultimate form of the sac-born beings is man, the fully developed Jiva, in whom is brought into play the *Anandamaya Kosha*, or the sheath of joy. It is at this stage of evolution that the feeling of joy distinctly manifests itself in the peculiar act of laughing never observed in any previous stage. Students of logic will be reminded of the convenient definition of man : "Man is a laughing animal."

It is Dharma that keeps up this rising chain of evolution, from which there is no escape.* Who can resist this all-powerful Divine Dharma? Knowing the Law, we can but work with it, we can help it to work smoothly, and it is sure to take us to our destination. Going against the Law, we hinder our evolution. Dharma itself teaches us how to work smoothly and harmoniously, with it, so as to ensure our progressive evolution.

All Jivas, other than man, are completely under the power of Prakriti (Nature) and follow her laws automatically. These Jivas are lovingly nurtured and brought up by her, as by a fond mother. Like dutiful children they too while in the

... उद्धरति निखिला जीवा धर्मेणैव क्रमादिह ।
विदधानाः सायदाना लभन्तेऽन्ते परं पदम् ॥
—पुराणसंहिता ।

lower stages of evolution, obey her commands instinctively in all actions, e. g., in eating and drinking, in sleep, in coition and so forth.

Now, when the Jiva becomes a man, the highest developed being on earth, he develops the power of reasoning and intellect, and particularly a free will, and gaining knowledge, acquires tremendous power for good or evil. He now aspires to gain mastery even over Nature. Mark how man by his knowledge of Nature's Law utilizes her forces to serve his own ends! As a consequence of his vast powers, which give birth to pride in him, man dares even to violate the laws of Nature. The result is that the gradual and steady evolution of such an individual is retarded, and down he must go to the lower stages. It is Dharma alone which can lift him up again.

It might therefore be said that going with Nature, and never against her, following her laws and evolving gradually, till at last we reach the purpose of our evolution, is Dharma. And falling back into the lower stages of evolution by acting against Nature and her laws is Adharma.

Dharma in Man.—The Indian Rishis explain the term Dharma in yet another way. They say that all created things have three *Gunas* or principles, viz., *Sattva* (or goodness, light, happiness, purity, etc.); *Rajas*, (or activity), and *Tamas* (evil, darkness, ignorance, inactivity).* Those actions that suppress the principles of *Tamas* and *Rajas*, and promote the growth of the principle of *Sattva*, are Dharma. †

In the universe the principle of *Rajas* manifests itself as the force of attraction, and *Tamas* as that of repulsion. That which keeps the equilibrium of these two principles in the world, is Dharma, as already pointed out.

* The nature of these *Gunas* has been explained further on.

† सत्त्वगुणिकरो योऽन् पुरुषार्थोऽस्ति देवता ।

धर्मविले ! तमेवाहुर्वत्^१ केनिन्मार्पयः ॥

—पुरुषासंहिता ।

In man, Rajas manifests itself as Raga (or attachment) and Tamas as *Dvesha* (or aversion). Whenever there is a balance of these two in the human heart, Sattva in the form of Knowledge makes its appearance. All action that brings about this state is Dharma.

The Jiva, according to the principle of evolution, passes successively through the stages of the plant life, the germ-life, the egg-born life and the *sac-born* life, developing higher and higher consciousness and power, till it reaches the state of man where its consciousness is fully developed into self-consciousness. It is therefore that no being other than man is responsible for his good and bad actions, or in other words, for *punya* and *papa*.*

Those actions of man, whether of mind, body or speech, which increase knowledge that leads to the discrimination of *dharma* and *adharma*, have been called Dharma in the *Vedas*.

The Dharma of the Hindus.—The Hindu Dharma is Nature's inexorable Universal Law. As this law is all-pervading, so everyone, every nation on the face of the earth, abides by the Hindu Dharma consciously or unconsciously. All religions of the world come under this Dharma.

We hear the names of various faiths passing under the name of Dharmas, such as Buddhism, Jainism, Christianity, Muhammadanism, etc. But India's Eternal Dharma is called THE DHARMA, and includes all these faiths: It is the Universal Dharma.

Although in modern times, various fancy names have been given to this Eternal Dharma, yet in the sacred scriptures, no other name for it is anywhere found, but that of "the Dharma". Indeed, "the Dharma" is the only name proper for it, by reason of the universality, liberality, peaceful tolerance and an all-embracing purview as of Omnipotent God Himself, which characterise it.

* मानुषेषु महाराज ! धर्माधर्मौ प्रवर्तत ; ।

न तयाऽन्येषु भूतेषु मनुष्यरहितेभ्यः ॥

—प्राचीनत ।

The three Gunas.—Dharma or Divine Law, also called Shakti, has been considered in our Shastras in three aspects as already pointed out, viz., Sattwa, Rajas and Tamas. These three pervade the whole creation. The preponderance of Sattwa in man makes him pure, good, contemplative. Rajas makes him active. This principle preponderates in Western nations. Tamas gives rise to bad thoughts and evil passions.

It ought to be the aim of every man to increase the Sattwa guna in him. For this guna positively helps the natural evolution of the Jiva towards the Goal, while others hinder it. The growth of Sattwa in man makes him selfless, and self-denying, pure and holy, just and merciful. It gives him peace and bliss. So his path to the Goal gradually becomes straight and easier. Therefore actions that help the

They make no distinction between ordinary life and religion. Their whole life is regulated by religion, even death with them taking place in religion.

It may also be remarked that the founders of other prevailing religions formulated their respective systems in dogmas and arbitrary rules, laying them down as inviolable laws so that there was no path to salvation except through their one particular "Creed." But the Sanatana Dharma of India is not marked by any such spirit of narrowness or exclusiveness. It is not a particular "creed" promising Salvation to its followers alone, it is the Universal Dharma for all mankind for all times.

Dharma has been defined by the sage Kanada, in his Vaisheshic System of Philosophy, thus:

"That is Dharma which brings about material and spiritual advancement and Final Liberation."*

Dharma has been described at length, and it has been pointed out that it pervades the whole universe as the three-fold combination of Sattwa, Rajas and Tamas. The equilibrium of these three principles is Prakriti (Nature or primordial matter.) The soul is independent of the Prakriti and consequently of the three principles in it. The Soul's goal is to free itself from the experiences of the operation of the three principles,† which in ignorance it continues to attribute to itself.

This end is called in our scriptures by various names, e.g., Nisreyasa, Moksha, Mukti, Apavarga, Sayujya, Nirvana, all meaning the same thing.

This then is the Blissful Goal of man. Each being on earth is consciously or unconsciously labouring to attain that Goal. He cannot help it—it is his very nature; for he is under the iron grip of the Law of Dharma, and that Law is working for this same end.

* यतोऽन्युदयनिःथेयससिद्धिः स धर्मः ।—Kanda Sutra I/2

† निस्त्रैगुण्यो भवार्जुन । ॥—Bhagwad Gita.

It is therefore that the Hindus judge all human actions by the aforesaid standard. Does an act help me to attain the Goal ? Does an act take a being one step nearer to that Sublime End ? If so, the action is called good, dharma, or duty ; morality, virtue or *punya*. And if not, it is bad, *adharma*, immoral or *papa*.

Various means are prescribed by the Rishis for the attainment of that Goal, which is Supreme Bliss. These means are like so many different roads leading to a common destination. A man may choose any road that suits him best ; but he must not abuse a brother of his, who, intending to go to the same Goal, happens to choose a different path, according to his inclination, temperament and taste.

Out of a variety of such paths, three can be determined as principal ones. They are :

- (a) The Path of *Dan*, or charity;
- (b) The Path of *Tapas*, or austerities; and,
- (c) The Path of *Yajna*, or sacrifice.

Under third head, come those three well-known paths, the Path of Selfless Work (*Karma Yoga*) the Path of Love (*Bhakti Yoga*) and the Path of Knowledge (*Jnana*

According to the Hindu teaching, duty, morality, knowledge, and so on, are not ends in themselves, but are the means to the End.

According to Fichte: "Religion is knowledge,—it gives a man a clear insight into himself, answers the highest questions and imparts to us a complete harmony with ourselves, and a thorough sanctification to our minds."

This view distantly points to the *Sankhya* doctrine.

Hegel's view is this. He says: "Religion is, or ought to be, perfect freedom, for it is neither more nor less than the divine spirit becoming conscious of himself through the finito spirit."

This view very nearly approaches our *Vedanta Philosophy*.

According to Max Muller: Religion is a subjective faculty for the apprehension of the infinite.

John Stuart Mill's conception of religion is this. He says: "The essence of religion is the strong and earnest direction of the actions and desires towards an ideal object recognized as of the highest excellence and is rightfully paramount over all selfish objects of desire."

This is our *Bhakti Yoga* or the "Path of Love" for the attainment of the Supreme.

Professor Seely's view of religion is again like our *Bhakti Yoga*. He says:

"The words religion and worship are commonly and conveniently appropriated to the feelings with which we regard God. But those feelings—love, awe, admiration which together make up worship—are felt in various combinations for human beings and even for inanimate objects. It is not exclusively, but only *par excellence* that religion is directed towards God. When feelings of admiration are very strong, and at the same time serious and permanent, they express themselves in recurring acts; and hence arise ritual, liturgy. Religion is what may be described as habitual and permanent admiration."

This view agrees with that of Mill given above.

Lastly, let us give the view of another great man, the Positivist, Comte. He says: "Religion in itself expresses the

state of perfect unity which is the distinctive mark of man's existence both as an individual and in society, when all the constituent parts of his nature, moral and physical, are made habitually to converge towards one common purpose."

If these expositions of religion be acceptable each in its own way, then one must admit that the Hindu Dharma is the greatest and noblest on the face of the earth, comprehending all the above ideas and essays towards a final definition. They are somewhat imperfect conceptions of Dharma. It is the Eternal Dharma of the Hindus that is perfect from every point of view. There is nothing antagonistic in the views quoted to the Hindu Dharma, which fully supplies the shortcomings of all. The Sanatan Dharma is the oldest religion and the father of every other, living or dead. It stands unrivalled in the depth and splendour of its magnificent philosophy.

Utility of Dharma.—The aim of religion as already mentioned is to secure *Abhyudaya* (or material and spiritual prosperity) and *Nisreyasa* (or perfect, eternal Bliss). For the humble human being in his humblest original condition, an advance through body and intellect is necessary, so that with a perfect bodily organism, he can reach the Goal without any obstacle. The Hindu teaching prescribes four objects in the growth of human life: two of them apply to the material body and the other two are for the spiritual Goal. The first are: gain (*Artha*) and desire (*Kama*), and the last are: righteousness (*Dharma*) and freedom (*Moksha*). The reader will note what a sublime view is here taken of the utility of Dharma. It is a universal benignness intended for the advancement of the whole of humanity through the material, and along the spiritual, path to Freedom and Bliss, the Goal of all the previous struggle through innumerable stages of growth. Other religions, as we have seen, but faintly help the aspirant. But in Hinduism as defined and described above, there is no vagueness. It is a vivid, living and concrete guidance to aspirants of all classes and in all conditions of time, place and circumstances.

DHARMANGA.

CLASSIFICATION OF DHARMA.

III.

In the previous chapter we have dealt with the universal character of Dharma. In this chapter we propose to deal with Dharma as applies to all human beings. The Rishis of old made four divisions of Dharma,* viz.,

- (1) *Sadharana Dharma*;
 - (2) *Vishesha Dharma*;
 - (3) *Asadharana Dharma*, and
 - (4) *Apaddharma*,
- or
- (1) General or universal Dharma.
 - (2) Particular Dharma,
 - (3) Extraordinary Dharma, and
 - (4) Dharma under emergency.

Of these, the *Sadharana Dharma* applies to all human beings in different aspects. It is complete and perfect in all its branches.† This Dharma will be more fully treated later on in this section.

Vishesha Dharma.—The *Vishesha* or *Particular Dharma*‡ applies to special classes of persons, and is not meant for all like the *Sadharana Dharma*. For example, there is a special dharma for Sannyasis and a special one for householders. Obviously, what is special dharma for the Sannyasi cannot be dharma for the householder. To give an instance: Marrying and accepting gold are dharma for the householder, but *adharma* for the Sannyasi. Similarly, there is special dharma for women, and for the king, and for his subjects, and so on.

Asadharana Dharma.—The *Asadharana* or *Extraordinary dharma*|| is suited to a particular individual, and may even

* See *Sambhu Gita*.

† The philosophy of Dharma as described in this chapter is to be found in the *Karma Mimansa* of Bharadwaja.

‡ Such Dharma is described in the *Smritis* in particular, and in other *Shastras* in general.

|| Instances of this kind of Dharma are found scattered in the *Dharma Shastras* and the *Puranas*.

be opposite of what it is under the other three heads. What is generally adharma for the common run of people may in such a case be dharma for the individual. Only those persons who have extraordinary powers, may at times follow this dharma, which should not be imitated by ordinary men.

To give an instance. The test of chastity of women is to be a faithful wife of one man. In the case of Draupadi, we find that she is held up as a model of chastity notwithstanding the fact that she had five husbands. What happened in her case is this. When Draupadi had to act as the wife of say, Yudhishtira, she regarded Yudhisthira alone as her husband, the thought of her having other husbands never even for once entering her mind then, in fact she then regarded Bhima and the others as her sons. And so her dharma is not violated. To abide by dharma under such unusual conditions requires very high yogic powers, which highly developed people alone like Draupadi can possess.

Vishwamitra's attainment of Brahmanhood, and Nandi's elevation to the position of a Devata are two more examples of this kind of dharma.



I. *Dan*, or Charity.—This may be divided into three kinds. They are—

(a) *Abhaya Dan*, or giving hope of salvation and protection from fear (in which is included the giving of Diksha or initiation);

(b) *Brahma Dan*, or giving means of learning and imparting education;

(c) *Artha Dan*, or giving money (in which is included the giving of food, clothes, land, etc.)

All these three sorts of *Dan* can be further arranged, each under three heads, corresponding to the principles of Sattwa, Rajas and Tamas; so that there would be nine kinds of *Dan* Dharmas.

II. *Tapas*, or Austerities.—To bear with equanimity heat and cold, happiness and misery, and such like pairs of contraries, and to exercise perfect restraint with respect to one's thoughts, speech and deed are Austerities. They may be divided as follows,—

(a) *Sharirik Tapas*, or Bodily Austerities.

(b) *Manasic Tapas*, or Mental Austerities.

(c) *Vachanic Tapas*, or Austerities relating to Speech.

These also, like *Dan*, can be classed according to the three gunas, making nine in the same way.

III. *Yajna*, *Yag*, or Sacrifice.—The kinds of this Dharmas are numerous. The principals are,—

(a) *Karma Yajna*, or the performance of holy rites, and of other actions.

(b) *Upasana Yajna* or Worship.

(c) *Jnana Yajna* or Knowledge.

These three can be sub-divided as follows :

Karma Yajna [III (a)] falls under six heads.—

(1) *Nitya Karma*, or performance of regular daily duties, i. e. the performance of which does not bring *punya* (merit), but the non-performance of which brings *papa* or sin.

(2) *Naimittic Karma*, or the special occasional observances, e.g., pilgrimage, the performance of which brings punya, or holy merit, but the non-performance of which does not produce papa or sin.

(3) *Kamyā Karma* or the observances in connection with some desired object. Under this head come the Karmas prescribed in the scriptures for the attainment of particular desired objects, e.g., a person having no son, but wishing to have one, may perform the *Putreshti Yajna*, which would fulfil his desire.

(4) *Adhyatma Karma*, or the performance of some act of goodness with reference to one's soul, such as service to the country through the publication of helpful literature and other good acts.

(5) *Adhidaiva Karma*, or acts and observances with reference to the higher powers, such as a sacrifice performed at the time of pestilence to ward it off by propitiating the Devas.

(6) *Adhibhuta Karma*, or acts and observances regarding other being,—those acts that conduce to the welfare of and help third parties such as feasting Brahmanas, which help the Pitrīs.

Referring each of these to the three gunas, we get 18 classes of this branch of Dharma.

Upasana Yajna, or Worship [III (b)] presents itself in innumerable varieties. The principal are as follows :

(1) The worship of the Brahman, the Formless One.

(2) The worship of the Brahman through symbolic representation, such as the worship of the Five Divine Forms (*Panchopasana*). This subject will be treated of further on in a separate Section.

(3) The worship of the Brahman through Incarnations.

(4) The worship of the following three classes of Dieties, viz., the *Devas*, the *Rishis* and the *Pitrīs*.

(5) The worship of the Dark Powers and Spirits, etc.

There are four other forms of worship, in connection with practical Yoga namely,—

(1) Through mystic syllables (*Mantras*) and images (*Mantra Yoga*). The meditation under this head requiring symbolical forms is called *Sthula Dhyana* or grossly objective meditation.

(2) Through control of the body (*Hatha Yoga*). The meditation here aims at the Inner Light, and is called *Jyotir Dhyana*.

(3) Through the control of the Finer Force of Nature (*Laya Yoga*). The object of meditation here is the *Bindu*, or Luminous Mystic Point.

(4) Through the discrimination of the Real and the Unreal, or *Raja Yoga*. The meditation of Raja Yoga is called the *Brahma Dhyana*.

All the above nine, multiplied by the three *gunas*, give us 27 sorts of worship. A detailed account of worship is given later on in a separate Section.

Jnana Yajna [III (c)]. The sacrifice in the form of Knowledge has principally the following three sub-heads:—

(1) *Shrutirana*, or attentively hearing the words of wisdom from one's Guru, or learning by oneself sacred lore from the *Shastras*.

consideration the three gunas, we have Seventy-two Branches of General or Universal *Dharma*.

It may be remarked here that *Yajna* is a synonym for *Dharma*. When any one of the above angas is practised by an individual for his own good, it is called *Yajna*, and when it is practised for the good of the whole of creation, it is called a *Mahayajna*. A further account of *Mahayajna* will be given in a future Section.

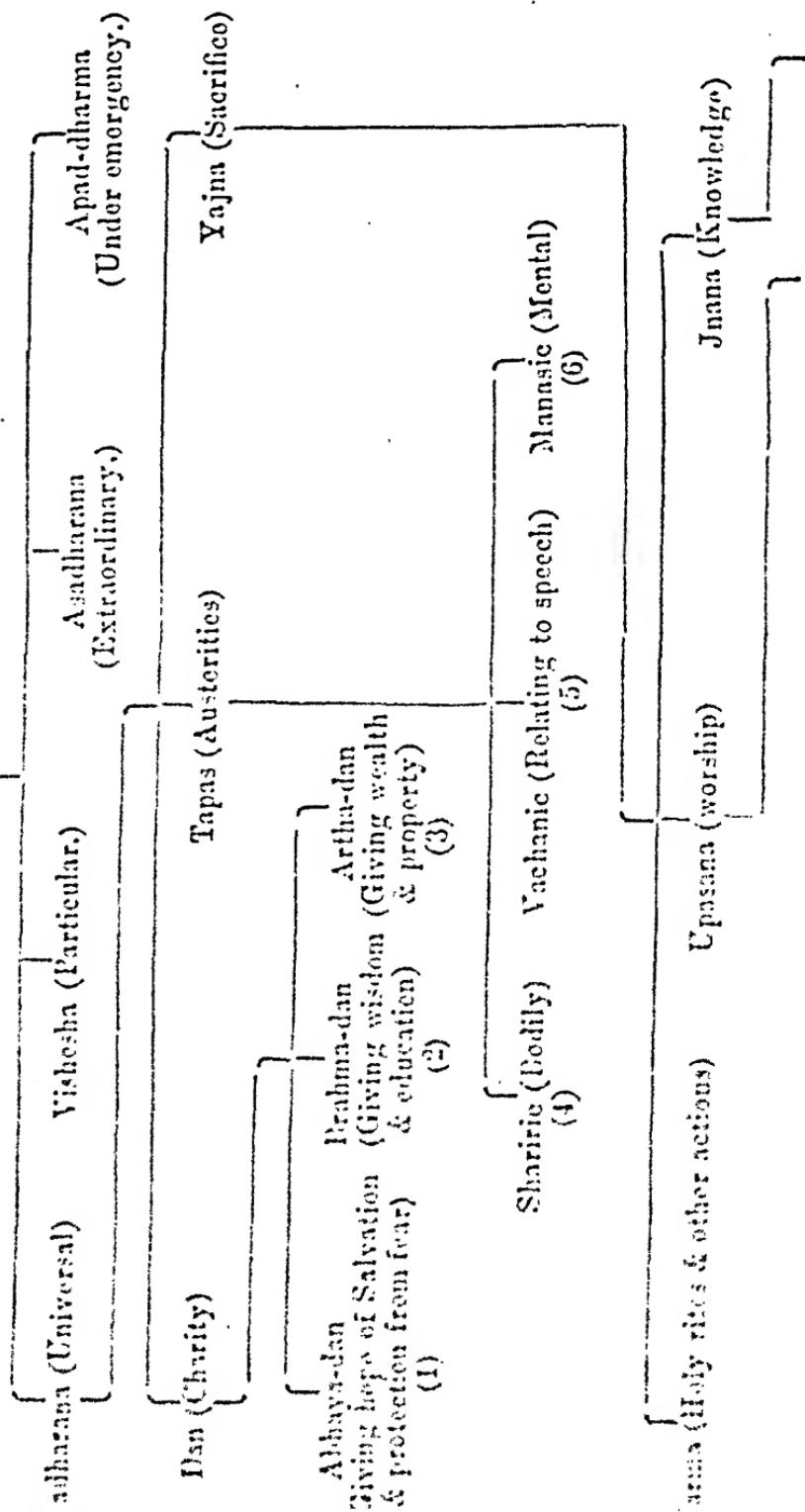
Dharma for all Mankind.—On a careful examination of the illustration No. 1, and the Chart of *Dharma*, we see how deep was the insight of our Rishis into *Dharma*, and how wonderfully comprehensive are the divisions given! No religion of the world, living or dead, can possibly go outside the Chart,—all are included therein. We also find that differences in human nature, differences in temperaments and capacity, etc., have also been taken into account by the Rishis. A person may, according to his taste, inclination and powers, choose any one of these angas of *Dharma*, and if followed patiently, it will lead him to Liberation. A tiny spark of fire may give birth to a big conflagration.

An emotional man will naturally choose the path of Worship, a man having a liking for actions the path of Karma, and a contemplative man the path of Knowledge. But people are apt to forget that all paths lead to Him. We have no right to call people who follow a path different from ours to be in the wrong. Sect-antagonism and quarrel between religion and religion have absolutely no meaning.

To be all-comprehensive, and to apply to all mankind, a religion must prescribe different paths. It is so in the Sanatana *Dharma*, where all, from the highest developed being who wishes to meditate on the Formless Supreme Being down to the savage who worships the Dark Powers, the grossest fetishism and the highest absolutism, all have their place in the pale of Sanatana *Dharma*. There is no creed in the world that does not depend on some aspect (*anga*) or other of Sanatana *Dharma* for its existence. The chart is given overleaf.

The Chart of Dharma.

DHARMA.



Nitya Naimittic Kamya Adhyatma Adhibhuta (Relating to some (Relating to one's soul) gods) (11) as the Pitris) (12)

(daily duties) (Occasional) (desired object) (9) (10)

Brahma-Upasana Saguṇ-Upasana Lila-Vigraha-Rishi-Devata-litri-Kshudra-Devata
(Worship of the (worship of the Upasana (Worship Upasana (Worship
Brahman or the Brahman thro' of the Devas, Rishis of dark powers and
Formless One) symbolic representations thro' incarnations) and Pitris) spirits) (15) (16) (17)

(13) (14)

Mantra-Yoga (Mantras) Hatha-Yoga (the Control Laya-Yoga (the Control Raja-Yoga (Discrimination
(18) of the body) of Nature's Minor Forces) of the Self & the Non-Self) (20) (21)

Sravana (Bearing words of Manan (thinking & discussion) Nididhyasana (Meditation for realisation)
wisdom) (22) (23) (24)

Note.—The 24 divisions of Universal Dharma multiplied by the three gunas (Sattwa, Rajas and Tamas) give us 72 kinds of the same.

Now, in order to bring out the meaning of each anga of Dharma, divided into three in accordance with the three *gunas*, we propose to give some quotations from the Hindu Shastras, which will be helpful in understanding the full import of each division. But before we do that, we wish to explain the nature of the three *gunas* themselves.

The Three Gunas.—“Sattwa (Knowledge), Rajas (Activity) and Tamas (Inertia)—these are the three *gunas* born of matter. O Great-armed One! these bind in the body the Indestructible Dweller in the body.*

“Of these, Sattwa, luminous and innocuous on account of its purity, binds by the attachment to happiness and to wisdom, O Sinless One!

“Know, O son of Kunti, that Rajas, of the nature of passion, is the source of thirst and attachment. That binds the dweller in the body by the attachment to action.

"If Sattwa prevails when the embodied being dies, then he goes to the pure worlds of those possessed of the highest knowledge.

"Dying in Rajas, (the being) is born amongst those attached to action; dying in Tamas, he is born in the womb of the senseless.

"Wise men say that the fruit of a Sattwic action is good and pure, but the fruit of Rajas is misery, and the fruit of Tamas, is ignorance.

"From Sattwa, knowledge is born; and from Rajas greed; indiscrimination and delusion result from Tamas, and also ignorance.

"They go upwards to Heavenly Spheres that are established in Sattwa; the Rajasic dwell in the middle spheres; and the Tamasic, that are settled in the worst *guna* (Tamas), go downwards, i.e., to inferior stages of evolution."

The Lord says: "When the seer sees no doer other than these *gunas*, and knows that which is higher than (and beyond) the *gunas*, he enters into My existence.

"When the dweller in the body crosses over these three *gunas*, from which results the birth of bodies, then he, freed from the miseries of birth, death and old age, drinks the nectar of Immortality."

Now, we will deal with some of the important angas, divided into three sub-divisions, in accordance with the three gunas.

Dan or Charity.—The following quotations will clearly bring out the nature of each of the three kinds of Dan;—

"That gift given to one who would do nothing in return, believing that such a gift ought to be made; in a fit place and time, and to a worthy person,—that gift is called *Sattwic* or pure.

"The gift which is given with the hope of receiving something in return, or, again, with the hope of reaping its fruits, or that which is given grudgingly,—such a gift is called *Rajasic*.

"That gift given at improper time and place, and to unworthy persons, disrespectfully and contemptuously,—such a gift is *Tamasic*."

Tapas or Austerities—"The three-fold austerities, performed by men with devotion to the Supreme Being, without desire for fruit, is said to be *Sattwic* (pure).†

"The austerity which is practised with the object of gaining respect, honour and worldly gain, and for show, is said to be *Rajasic*, and is unstable and fleeting.

"That austerity which is done under wrong notions, or with self-torture, or with a view to harm another,—such is *Tamasic tapas*."

Karma Yajna or Actions.—"That sacrifice which is offered by men without desire for fruit as enjoined by the rules, implanting this firmly in the mind that it is a duty,—such sacrifice is *Sattwic* (pure).

"That sacrifice offered with a view to reap fruits, and also for pomp.—O best of Bharatas, know that to be *Rajasic*.

"The sacrifice contrary to rules, devoid of charity, mantras (mystic syllables of power), without gifts to the priests and devoid of faith, is said to be *Tamasic*.‡

"*Sattwic* (purest and best) Karma is that which is performed according to rules and without omission, by men having no desires, and cherishing no desire for the fruit of the action and not influenced by love or hatred.||

"*Rajasic* Karma is that which is done with a view to obtain desired fruits, or that which is done

"Tamasic Karma is that which is done without due regard to the aim of freeing oneself from bondage of life and death, destruction, or harming others, and to one's capacity for work, and which is done under the influence of ignorance."

"Freed from attachment, not egoistic, endowed with firmness and courage, unruffled by success or failure,—such a doer is called Sattwic.

"Full of attachment, desirous of fruits of action, covetous, harmful, impure, moved by joy and sorrow,—such a doer is Rajasic.

"One who not having any devotion to God, who is devoid of discrimination, or who is vain, or is a cheat, or malicious, indolent, sorrowful, or procrastinating,—such an actor is called Tamasic."*

Upasana Yajna or Worship—Says the Almighty Mahavishnu addressing the gods:—"O gods! it has been said that the very life of worship is devotion and faith and love (*Bhakti*), which is of three kinds according to the three gunas.†

"The Bhakti of the afflicted is Tamasic; of the enquirers, Rajasic; of the persons seeking spiritual good is Sattwic, each one is higher than the preceding.

"Faith is three-fold according to the nature of the embodied beings—Sattwic, Rajasic and Tamasic.

"O ye Brahmans, listen attentively to their marks. That Faith is Sattwic, which has pure wisdom at its root.

"That faith which has at its root desires and questionings, is of another kind (Rajasic). The last (Tamasic) kind is that which has at its root tendencies not based on thought. ‡

"Tamasic devotees worship ghosts, spirits and gnomes which are possessed of dark thoughts, being influenced by the powers of these beings.

* Bhagawad Gita XVII, 26, 27, 28.

† Vishnu Gita.

‡ Sannyasa Gita.

"Rajasic devotees are those who have desires, and worship the Rishis, the Pitrîs, the Devatas, and many divine Powers (*Sakti*).

"It is only the Sattwic devotees who, having known My being, are always engaged in My worship.

"They, with the help of my five Saguna (with attributes) forms, are ever absorbed in my meditation, or, realising the attributeless (Nirguna) aspect of Me, the state of Pure Existence, Pure Consciousness, and Pure Bliss, are lost in my meditation and enjoy untold happiness.

"Always longing for the enjoyments of this world, full of hypocrisy and pride, engaged in My worship, after having abandoned the useful rules of the Vedas,—these are marks by which a Tamasic worshipper can be known.

"That man of faith, who particularly aspiring after the happiness of the other world, having the virtue of humility, worships Me according to the rules laid down in the Vedas, is a Rajasic worshipper according to the Smriti Shastras.

"That which knows action and renunciation of action, what ought to be done and what ought not to be done, fear and absence of fear, bondage and freedom,—such Reason, O Partha, is Sattwic. *

"That Reason by which one understands not in the right way *Dharma* and *Adharmā* ('the right and the wrong), what ought to be done and what ought not to be done,—that Reason is Rajasic.†

"And, O Partha, that Reason, which, wrapped up in the Principle of Tamas (Darkness), consider *Adharma* to be *Dharma*, and sees all things in a perverted form,—that Reason is Tamasic.‡

"That firmness (*Dhriti*) by which, as unfailing through Yoga, one maintains the activities of the mind, the vital forces and the sense-organs,—that firmness, O Partha, is Sattwic.||

"That firmness by which one maintains *Dharma*, desire (*Kama*) and gain (*Artha*), occasionally expecting the fruit,—that firmness, O Partha, is Rajasic.¶

"That under which, a foolish man does not abandon sleep, fear, sorrow, despair and pride,—such firmness is Tamasic.§

"The end of human existence (*Purushartha*) has as its form the three together, viz., listening to the teachings of the Scriptures (*Sraavana*), thinking on them (*Manana*), and continued meditation on the same (*Nididhyasana*), which being at the root of renunciation, help us to know the Brahman; such exertion is called Sattwic. When all these three proceed

* Bhagwad Gita, XVIII, 30.

† Ibid. 31.

‡ Ibid. 32.

|| Ibid. 33.

¶ Ibid. 34.

§ Ibid. 35

from renunciation as the root, and are devoted to explanation about Brahman, then it is Sattvic.

"And, O Gods, that Purushartha is pronounced as Rajasic, when these three coming into relation with the condition of creation, continuance and absorption, subserve duality.

"And that is called Tamasic which has unbelief as its root."*

By a study of the chart and the illustrative Tree of Dharma, one will be able to understand the relation of the above-mentioned 72 angas or divisions of Dharma, which include every possible conception and practice according to the human mind in its humblest state of spiritual development onward up to the most abstruse metaphysical inquiry.

The two birds in the illustration represent *Pravritti* (desire) and *Nivritti* (renunciation). The Pravritti bird feeds itself on two unripe fruits representing material and spiritual prosperity. The other bird eats the ripe and luscious fruit of Moksha or Freedom.

From this one will be able to see that Dharma in this universal review cannot be exclusive in any sense; no form of religion, however imperfect or crude, or unscientific it may be, is outside its pale. It is scientifically true and reliable and worthy of the attention and practice of every spiritual aspirant.

THE WORLDS' ETERNAL RELIGION

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KARMA.

LAW OF KARMA.

IV.

Karma is the vibration of *Prakriti* or primordial matter which is the result of its three *gunas* or principles of creation. It goes on as cause and effect, like the seed and the sprout. The seed of Karma is called *Sanskara*. Karma and Sanskara are of two kinds, viz., Pure and Impure. It has been established in the Karma Mimansa Philosophy that pure Karma is the cause of a man's liberation, while impure Karma is the cause of bondage. It has also been proved by logical arguments in the aforesaid system of Philosophy that purification of Sanskara leads to the purification of Karma and the purification of Karma leads to Freedom.*

Karma Yajna as ritualistic or sacrificial performance is well known as treated in the Purva Mimansa Darshana of Jaimini; but Karma in the comprehensive sense of all or any action is nowhere treated as a separate subject in the known works. But this subject forms a special study in the Purva Mimansa of Bharadwaja. We summarise those teachings here to show how radical, how far-reaching and how incomparably searching the view of Karma is as taken by the Shastras.

All creation comes from the operation of Karma. It abides for eternities through Karma and it goes into annihilation through Karma. All life macrocosmic and microcosmic, from the minutest vegetation to the highest developed man, universal and individual, is a play of Karma. The divine power is Karma. In fact, God Divine is Himself subject to

* This chapter has been summarised from the "Karma Mimansa" of Bharadwaja and "Sakti Gita,"

rma (Karma Divine belonging to the occult yet unique in that it operates in helpful association of these, i. e., the Sahaja or Spontaneous or individual Karma. Also the Incarnations with either Karma or the Jaiworld) however is manifested by the Asuri power, and the good power is subordinated by the wicked, and Dharma becomes suffer at the hands of the wicked, and Dharma becomes forget God and become attached to sensual objects, the Lord then manifests himself in incarnation. The above three divisions of Karmas have chapters.†

further details of been given in other another point to be remembered. The

"Here there are three main divisions of Karma is to be mainspring of these the title of Sanskara, which may be rendered understood under latent impulse. This latent impulse is the as the spontaneous appearance of the whole macrocosmic seed of Karma. First by virtue of the knot of Chit, (life creation or the mind, the inanimate or unconscious.) This is soul becomes manifest through the appearance of the latent impulse, consciousness) with ice. The latent impulse is the root-cause the source from which the Sanskara or the latent impulse is of two kinds—Sanskara, takes place "Original," and the Aprakrita, "Non-Original." of creation. Sanskrit is called "Natural" and the Aprakrita the Prakrita, "Original," "Forced". The former leads to Moksha, The Prakrita (pure) leads to Bondage.

(impure) is called the latter (the forced natural impulse, gives three-fold purified impulse) leads to Bondage.

The Prakrita, sixteen divine phases, like halting stages is manifested by those sixteen phases the Aryan sages protection on the way for the Aryan classes by prescribing as many With the help of them the purity of Incarnations has been dealt with in orship.

* This subjects on "Occult world" and "Liberation".
the Chapter on W. on "Evolution and Re-incarnation."

† See Chapte

‡ See chapter

such rites the Karma attains purity, and this leads to Mukti. The seed from the tree, the tree from the seed—is a perpetual Cycle. Similar to this is the course of creation. But just as the fried seed no longer sprouts, so the purificatory rites being like the fried seed-grains proceed no further in the Cycle of cause and effect and so lead to Mukti (freedom).

It is thus :—There is the primordial substance Prakriti made up of three Gunas (cosmic principles). A vibration in it gives rise to¹ Karma wherefore it is called Sahaja (spontaneous). The Sanskara or the impulse is like the seed and the Karma is like the sprout. If the impulse disappears, whence could Karma make its appearance? The spontaneous Karma springing from Prakriti is the cause of the creation of individuals as also of their ultimate Freedom ; the individual Karma on the other hand brings bondage.

So long as the individual Karma does not attain to the blessed natural condition by virtue of the Vedic purificatory rites, or by the help of one or more divisions of Dharma mentioned in the previous chapter, it will inevitably be an obstacle to the individual's attainment of Freedom. In the holy Prakritik Sanskara (natural original impulse) beneficial to all beings, lies the upholding power of Dharma and its gradual prosperity-giving course culminates in Freedom. The Divine being pervades all the purificatory rites. It should be noted, however, that the 16 Vedic Sanskaras apply only to the followers of Vedas. The followers of other creeds could advance to Freedom with the help of Sadharan Dharma aforesaid in its natural course.

In the case of woman the Dharma of Chasity by itself is able to secure the purification resulting from purificatory rites. In man's case the due observance of the duties appertaining to Varnashram^{*} (the castes and stages of life) contributes largely to the progressive attainment of that purification. Both these are natural Dharmas for woman and man as stated. By the due performance of Varnashram Dharma and Sati

* This subject has been dealt with in a separate chapter.

spontaneous or Sahaja Karma that leads to the expansion of universal creation.

But when the Jiva reaches perfection of being in the human stage of life, there begins the Jaiva (individual) Karma. Then flows the stream of the forced impulse (Aprakriti) maintaining the round of births and deaths abounding in the three-fold pain and intricate with the variety of universal manifestations. All these 'worlds of Narak, Pret, Pitri, Swarga and the Karma Bhumi—our world of death—evolve for the sake of the individual soul's Karma. So these fourteen worlds (7 above, 7 below) present their variety of Bhoga (enjoyment and suffering) to the Jiva.

Vidya, characterised by perfect Sattva, gives an equal variety to the Lord's Aisha Karma helping the Sahaja (spontaneous) Karma as also the Jaiva (individual) Karma. Avidya cannot stand before the Vidya which is purely characterised by Sattva. The Lord served by Vidya strictly maintains the order of creation, preservation and destruction, though He is an unconcerned Spectator of the souls of all individuals. Hence is the Divine Power to be understood as the maintainer of the universe leading to the happiness of all.

But Karma springing from Prakriti is Jadatmika (void of consciousness). All the three sorts of Karma require therefore the help of the Devatas. The Spontaneous (Sahaja) Karma is wholly in the hand of the Prakriti, therefore fully dependent on the Devatas; the individual soul's Karma (Jaiva) is in the hands of their own Prakriti. The Devas nevertheless can exercise half control on the Jaiva Karma. But the Devas acting under the Divine 'prompting' incarnate themselves and help on the Aisha Karma, or directly proceed to assist the Divine incarnations. Inscrutable is the course of Karma. Vast and Varied is the field of Karma. Karma is the author of infinite Microcosms and Macrocosms. The devotees and the possessors of knowledge know the course of Karma and teach the Divine presence.

The individuals have two courses before them, the Tamasik (based on ignorance) and Sattwika (based on knowledge) which are called Impure and Pure Karmas. The former proceeding from Adharma takes them to degradation, the other uniting with the upholding power of Dharma leading them to the Conscious Being advances them higher and higher. Even the Devas falling into temptation are liable to fall from the uplifting course. While pursuing this path they reach the Supreme without any trouble.

the impulse that forms the seed of Karma. This is effected by observing the vow of desirelessness. One that is devoted in love to the Divine One and takes refuge in the Divine, conquers desires; evidently those that love Karma and not the Divine, must continue in bondage, while those that love the Divine get Moksha.

The worldly existence binding the Jivas is due to the working of unequal opposites of attraction and repulsion, that is, the Dwandwa. The Dwandwa is the cause of bondage whilst Ekatattwa (one-ness) is the sure cause of Mukti (freedom). Freedom from desire through love of the Divine finds the aspiration for gaining Moksha. The seed of impulse becomes then a fried grain and the Rakta-vija* form of Karma then ceases. In fact in this state the individual nature gets absorbed into the Divine nature promising bliss. The Divine Prakriti then becomes Vidya for the Jiva and gives him Moksha.

Action is followed by re-action. Re-action is inevitable, unescapable. Its power to bring in its result is infallible. It follows that even though an individual becomes free the accumulations of Karma done before by him will never be null and void. Those accumulations of Karma impulse go to assist the (Sahaja) spontaneous and the Lord's Aisha Karma. Karma in fact is mostly invincible, all beings and all creeds are subject to the stream of Karma. Devas and even the Divine Supreme are bound by Karma through incarnations, so that the Mukta Jivas too cannot get rid of the Karma that has begun to take effect. Such Karma will always enforce its results on the door. The difference is that the Muktas having got rid of desires become helpful to the Spontaneous Karma. They serve the purpose of the Devas by

* This is an allusion to an Asura from every drop of whose spilt blood there sprang another Asura, so that there could be no end to the multiplication of his personality in fighting.

the Spontaneous Karma working through them. The Muktas are no more subject to worry of any kind but in conformity with their previous inclinations their energies coincide with the Lord's Karma and contribute to the good of the universe. So long as the body endures, Karma will not cease neither in the case of the Bhakta nor that of the Nastie (Atheist). A clear vision results from the devoted performance of Karma by those who are wholly devoted to God. They see the absence of Karma in Karma and Karma in absence of Karma, thereby attaining oneness with the Divine by carrying on the Karma that is prescribed free from attachment of any kind.

When they perform Karma with a spirit of desirelessness their Karma is Akarma. But if desire be present and they stop bodily action, there will yet be Karma even though there is no Karma externally. Those that perform Karma with the knowledge of this truth will naturally be free from bondage.

UPASANA. WORSHIP IN ALL ITS PHASES.

V.

According to the Sanatan Dharma doctrine, the one Supreme Being or Self is to be conceived in three fundamental states or aspects, viz., Brahman,* Iswara and Virat Purusha.

० " यज्ञदुष्टम् मनोवाचामां चरणितितम् ।
तत्सर्वकारणं पितृं सर्वाणि भित्तितितम् ॥
अगायन्त्रमङ्गं दिव्यमज्जरं धूमाययम् ।
सप्ततत्त्वं भित्तेष्व घटाष्वे सप्ततत्त्वेष्व ॥
सोलापापायया पराज्ञानमादिकारणम् ।
देशराष्ट्रं तु तत्त्वानभिद्विभित्ति रम्भाम् ॥
सप्ततः सद्गुणितिः सप्तत्वां शुभितिः ।
सप्तत्वद्विगुणानामादिपूर्वः पूर्वः पूर्वाम् ॥
पूर्वालंबनं विभित्ति निपातं प्राप्तित्वाम् ।
विभित्तिं वृत्तित्वाभित्तिं गृह्णाम् ॥"

(श्लोकः)

The Highest State is that of the Brahman* which is ineffable, impersonal, transcending mind and speech, Karma-less, beyond the conception of creation and one non-dual. It can be indicated by three attributes: 'Sat' (the purest Being), *Chit* (the purest essence of Consciousness) and *Ananda* (the purest essence of Bliss eternal). It is nevertheless in its essential character *Nirguna*, or void of attributes.

The Second State or Aspect is that of the Iswara in which the Supreme Self is conceived as touching the plane of the personal consciousness, as becoming *Saguna* or invested with attributes, controlling the Maya, a mysterious power (*Sakti*) of His own which presides over the creation, preservation and dissolution of the universe, and beholding Karma. In this aspect it is called Iswara, the Supreme Lord.

In the Third Aspect Ishwara manifests in which He is known as the Virata Purusha, standing in the immensity and infiniteness of His physical form, embracing the totality of the visible cosmos in all the diversities of its creative design, in all the varieties of its types of life, microcosmic and macrocosmic.

The Trinity in the Vedas.—The great Rishis, the seers of the past, express this trinity as the trinity of Adhyatma, Adhidaiva and Adhibhuta, the state of Brahman being called Adhyatma, of the Iswara Adhidaiva, of the Virat Purusha Adhibhuta—corresponding to Adhyatma, Adhidaiva and Adhibhuta the Vedas are interpreted as containing special portions of their literature under the title of the *Jnan Kanda*, *Upasana Kanda* and *Karma Kanda*, the three paths of spiritual advancement.

Upasana is the effort to realise the proximity or presence of the Supreme Self and consists of all those observances and practices, physical and mental, by which the candidate makes a steady advance in the realm of spirituality,

* “ब्रह्मेश्योरैक्यं पाथेऽन्तु प्रस्तिवैभयात्”

“स्वरूपेण तदध्यात्मक्षपम्”

(इति दैवीमीमांसादर्थनम्)

the three, the Upanishats have worship as their principal aim. This can be easily seen from the following facts : The Gita has been emphatically declared as enjoining and propounding the performance of Karma even on the part of the person possessed of Jnana. The Vedanta Sutras starting with the enquiry into Brahman (अथातो प्रख्यजिग्नासा) aim purely at elucidating the nature of and the attainment of Jnana, so that both these two Prasthanas mainly having each a distinct aim, the Upanishats have for their aim worship only. Every student of the Upanishats will call to mind the first precept of the syllable शं (Om) which should be meditated on. This sort of worship of the sacred syllable is enjoined, because it is taken as the name of Brahman, as directly expressive of it. By worship of this syllable one comes to realise the goal of Nirvikalpa Samadhi.—So worship is a fact recognized as enjoined in all religious teachings.

The spirit of worship is a guarantee of safety in the path of the spirit. Without this spirit, he is exposed to immense difficulty and even danger. Charity breeds vanity, Tapas gives birth to wrath, Karma fosters hypocrisy and arrogance, and Jnana engenders pride, which defects of character are all to be considered as phases of madnees—उत्तमाद् (ebriety). Humility which characterises the spirit of worship being absent, there is nothing to arrest the distemper that insidiously gains mastery over the aspirant's mind, and instead of advancing him, only hurls him into the abyss of despondency and despair, the main cause of which is temptation, because while it is true that the systematic observance of Dau and other Angas of Dharma* lead to material prosperity and even to liberation, it carries with it the inevitable seeds of a fall, if the candidate departs from the rules framed in their wisdom by the Rishis to regulate their

* "तदङ्गवैविधं व्रिमेदयत्" "यागविधा काएडवयत्वात्" "नित्यनैमित्तिककाम्यमेदात् व्रिविधं कर्म" "माववयत्वाविधा च" "यदुमेदे शानोपासने" "व्रिविधं तपः" "दानञ्ज" (हति महर्षिभरद्वाजसूत्राणि)।

observance. A spark of fire by the co-operation of time, place and other contributory helps, may blaze into a universal

“तमेत वेदानुवचनेन व्राह्मणा विविदिपल्लि यगेन द्वानेन तपसा-
द्वाशकेन” (इति श्रुतिः) “यजा दानं तपश्चैव पावनानि मनीषिणाम् ”
(इति गीतोपनिषद्) ।

“अहानि त्रीणि धर्मस्य दानं यज्ञस्तपस्तथा ।

गीतान्येतानि रूप्येन पावनानीति मुख्यतः ॥

दानश्चाऽपि व्रिधा प्रोक्तं विद्याऽर्थाऽभयदानतः ।

तपापि गुणमेदेन नवधा दानमीर्यते ॥

एवं तपस्त्रिधा तेवं कायिकं वाचिकं तथा ।

मानसञ्चार्य गुणतः प्रत्येकं विविदं पुनः ॥

यज्ञस्त्रिभेदास्तु मुनिभिर्वद्यो मताः ।

कर्मगानोपासनात्या भेदा मुग्यात्ययः स्मृताः ॥

कर्मयज्ञस्य पठ्मेदा नित्यं नैमित्तिकं तथा ।

काम्यमात्यात्मिकज्ञैवाऽपिदैवशाधिर्भीतिकम् ॥

सत्यादिगुणोगेन भेदास्तपाऽपि पूर्ववत् ।

अतोऽप्यादश्चाच कर्म प्रत्येकं गुणयोगतः ॥

तथैवोपासनायतो मुनिभिर्वद्या मतः ।

परं मुक्त्यप्रभेदास्त्वपासनापद्धतेरिमे ॥

उपासना व्रताणः प्राक् छिन्नाया स्तगुणम् च ।

तृतीया स्त्रव्येते लोलादिप्राप्तोपासना तुर्यः ॥

उपासना पितॄदेवयिंगणानामन्युपासना ।

अन्तिमा त्रुट्ट्वेयानां प्रेताशीनां विभायते ॥

अन्तेऽपि नवावत्यारो भेदाः साधनपद्धतेः ।

तपादिमो गत्यायोगः स्मृत्यनिननगताधनः ॥

छिन्नायो हृषयागः स्याज्जयानिर्वानानुविग्रहः ।

गिन्द्रुप्यानविभित्तात्र तपयोगस्त्रुतीयतः ॥

सात्रयोगोऽपित्तमहत्र ग्रहणात्प्रस्त्रुतीयतः ।

भेदा नवागामयेतां गुणतः सतर्पिश्चिः ॥

अथापि दत्तनार्द्धे निर्दिष्यामन्तरं च ।

प्रित्तिवै तात्पर्याद्विन न यता शत्रुगुणाधयात् ॥

इत्यनगामयोग्यमन्यम् मुख्यतः भेदात्प्रयतः ।

प्रत्युत्तित्तमन्त्याद्वाप्तं शुद्धयन्तरद्विनः ॥ (इति शूद्धिः)

Pralaya fire. But the least accident may go to put out the small spark itself and leave no future for it. Similarly the human soul if it is not stationed on the solid rock of worship, will at any time find its footing as one of slippery sand and the result would be his total discomfiture and despair.

Bhakti as Life Principle—Bhakti may be called the *Prana* or life principle of worship and Yoga its bodily organism. Bhakti is that attractive force of love by which the presence of the Lord is reached.* Yoga includes all those processes, physical as well as superphysical, whereby the modifications of the mind (*antahkarana*) being restrained, it is fitted to realise the presence of the Supreme.

Bhakti appears in three principal states, or stages. In the first and lowest stage, called *Vaidhi*, the neophyte having been initiated by the Guru in Bhakti, perseveres in the practice and makes a steady advance. The next stage is called *Ragatmika* characterised by ardent devotion. At this stage the devotional practices having matured themselves by repetition and regularity, the love of the Lord enters upon a higher stage and becomes a permanent mode of manifestation of the heart. The neophyte is now a regular bhakta, a devotee; he selects a particular aspect or form of the Supreme, clings to it with passionate ardour and enjoys the indescribable joy of the bhakti emotion. And when the bhakta has by ceaseless devotion reached that lofty stage at which he has no more desires (these being all fulfilled) and realises the Supreme at all times and everywhere with the eye of knowledge in *Nirvikalpa Samadhi* (a transcendental state of abstraction in which the distinction between the knower and the knowledge and the knowable ceases and the Trinity becomes unity), he is in that exalted stage of bhakti, called

* “साऽनुरागरूपा” “स्नेहप्रेमश्रद्धातिरेकादलोकिकेवरानुराग-रूपा” (इति महर्षिरङ्गिराः) “आम् सा तस्मै परमप्रेमरूपा” (इति द्व्यर्पिन्नरात्रिः) “सा परानुरक्तिरीश्वरे” (इति महर्षिशारिद्दल्यः) ।

THE WORLD'S ETERNAL RELIGION



Illustration
No. 2

THE MAHAVISHNU

the Asura powers, and the worship of these beings, who are sinks of iniquity, is naturally the lowest and the most degraded, imaginable. The Rishis, Devas and Pitris are the natural possessors of the Lord's sattvic or beneficent powers; their worship is of a vastly superior order and is helpful to the follower of the path of Jnana.

Philosophy of Avatar, Incarnation.—According to Hindu Shastras life evolution in this planet exhibits four fundamental types which may also be regarded as corresponding stages through which life impulse has to pass on its journey to the human kingdom, the crown of Nature's constructive efforts. The first is the vegetable type of which the distinctive characteristic is the evolution of life by sprouting from the soil. The second and next successive type is the sweat-born, at which stage life evolves by exudation from other organic lives. The third type is furnished by the oviparous or egg-born life, and the fourth by the viviparous mammal life, the last containing two subordinate types, viz., animal and man.* The Rishis have propounded the doctrine that the Lord of Universe exists in sixteen expanding *Kalas* or digits of manifestation; that one digit of His life manifests itself in the vegetable kingdom, up to 4 in the animal and from five to eight in the human, according as we pass from the savage at one end of the scale to the highest evolved sage at the other. The Lord's manifestation in His Avatars ranges from nine to sixteen digits, and the Shastras speak of ten-digit, twelve digit, fourteen-digit Avatars as well as the Full (*purna*) Avatar in whom sixteen digits are present.†

The Saguna Upasana.†—The worship of Vishnu, Surya, Sakti, Ganesha, and Shiva is "worship of the Saguna Deities".

* This subject has been specially dealt with in the Chapter on Evolution.

† "कलामेदेन पूर्णशतवम्" (इति दैवीमीमांसादर्शनम्) "एते चांशकलाः पुसः रुप्यस्तु भगवान् स्वयम्" (इति स्मृतिः)

† The philosophy of Saguna Upasana or so-called image worship is explained in a separate chapter.

controlled by Ishvara; whence the picture represents Lakshmi at Maha-Vishnu's feet which symbolises Her submission to Her Lord. Maha-Vishnu, as the bestower of the four chief ends of human existence, holds in his hands a discus, a conch, a mace and a lotus which symbolise *Dharma* (righteousness), *Artha* (riches, worldly prosperity), *Kama* (desire) and *Moksha* (liberation).* In this way all *Saguna* Images of the Supreme Self and all Images of Devas and Devis are to be understood as concrete and visible representations of ideas. Worship which rests upon and derives its inspiration from the world of ideas and their profound spiritual import is *Saguna* worship. *Nirguna* worship of which the Upanishats speak is meditation on the Supreme Brahman as pure Sat-Chit-Ananda, transcending all ideas.

To ensure fixity of the mind in order to realise the *Nirguna* Brahman in the long run, four graduated stages of meditation have been laid down, consisting (1) *Sthula dhyana* which is meditation on some externally visible form as representing the Supreme; of (2) *Jyotirdhyana* which is meditation on the inner Light; of (3) *Vindu dhyana* which is meditation on the mystic Point; and, lastly, (4) *Brahma dhyana* which is meditation on Brahman. The first form of *dhyana* (contemplation) is none other than that of the *saguna* Brahman, which has been spoken of before. The second is meditation on the Light in the heart with a view to energise it so that it may be responsive to the Chit † aspect of Brahman. The third is meditation in the state of pure *sattvaguna* on the Chit aspect of Prakriti which is revealed to the gaze of the Yogi who has reached a high level of development. The fourth is meditation on *Nirguna* Brahman which is beyond

* For the convenience of the readers, we give here a tri-coloured block of Mahavishnu (illustration No. 2) which may be compared with the above description of the picture.

† The transcendental source of that which in the phenomenal world manifests as consciousness.

systems of Yoga* are described at length in separate chapters. The portions relating to worship in the four systems of Yoga contain observances and practices which are based on science, and are so numerous and varied that they are sure to be found hopeful, in one way or another, by all the religious sects of the world. Those who hold the responsible position of teachers among religious sect should carefully study the *Yoga Praveshika* and the four *Sambitas* † and acquire some knowledge of the practices described therein whereby they would do much practical good to their respective sects. The inquiring student, if he follows the same advice, will find himself on the true and right path which will be to him a source of genuine and heartfelt gratification.

MANTRA YOGA.

PRACTICE OF YOGA THROUGH MANTRAS.

VI.

Of the four kinds of Yoga we proceed to succinctly describe the first-named, viz., Mantra Yoga.

The world is Nam-rupatmak. That is, everything in his world consists of names and forms. The mind cannot conceive anything except through names and forms. This is true of everything pertaining to the material or the super-material world. Those forms of exercises in spiritual culture (Sadhana), which are performed by controlling the mind through names and forms, come under Mantra Yoga.

The principle at the root of this (Mantra) system of Yoga is as follows. When a man falls down on the ground he raises himself by supporting himself with his hands on the

* "मन्त्रयोगो लयश्चैव राजयोगो हठस्थाया ।
योगश्चतुर्विधः प्रोक्तो योगिभिस्तत्यदर्थिभिः ॥"

(इति योगियाश्वलक्ष्यः)

† In the Yoga literature, these five works are of practical importance.

sounds are related to Bija Mantras.* The Onkar or the Bija Mantras, pronounced by the mouth, are thus the articulate equivalents or synonyms, so to say, of the inarticulate primal sounds. These primal sounds are heard (perceived) by means of Samadhi. The Pranava Mantra is the equivalent for Brahman and the Bija Mantras for the various Saguna Rupas, forms with attributes, the Gods and Goddesses.

Again, the Mantras may have with them branches and leaves, or may be themselves branches and leaves. The branches and leaves of a Mantra are Bhavatmak i. e., are related to the actuating cause of feelings and emotions of the mind. A Mantra may be only Onkar; or Bija; or Onkar, Bija and branches, &c. combined; or only Bija and branches; or only branches and leaves.† In this way there are diverse types of Mantra. Of these Mantras, that one is to be imparted to a novice for which he is found by examination to be best fitted by his nature, inclination and capacity. The telling of a Mantra in these conditions must be productive of good.

As regards the telling or repeating of a Mantra there are three methods—1. Vachanik, i. e., pronouncing the words so as to be overheard; 2. Upanshu, i. e., pronouncing the words so softly as to be heard by no one but the teller himself, and 3. Manasik, i. e., repeating the words in the mind without moving the tongue. The last is the best method, and the second is better than the first.‡

In Mantra Yoga the contemplation of sthula (material form) is prescribed. There are four varieties of contemplation—1. Sthula dhyan aforesaid; 2. Jyotirdhyan, contemplation of Light; 3. Bindhudhyan, contemplation of a point realised by Sadhana, and 4. Brahma Dhyan, contemplation of Brahman. In Raja Yoga the contemplation of Brahman is

* See Mantra Yoga Samhita page 3.

† See Mantra Yoga Samhita page 52.

‡ See Mantra Yoga Samhita page 48.

THE WORLDS' ETERNAL RELIGION



Illustrated
No. 3

DHYANA YOGA

mental feeling at the bottom of their activity may be apprehended. Suppose, for example, a woman is the object of the sense of sight, exciting various inclinations in the mind. If the Bhava, the actuating cause of feeling, of the man who sees her is impure, then he would regard her in the light of an object of sensuality. But if the feeling of the looker-on be pure, then he would regard the feminine object of his vision as the embodiment of Motherhood, as the Divine Mother in fact. It is, indeed, Bhava, the inner actuating feeling of a man, on which his whole character depends. All the relations of the world depend on Bhava for their being taken in a right or a wrong light. The nature of the Bhava alters the whole outlook of life. Pure Bhava imparts to everything a bright complexion and makes every act a religious duty performed in the sight of the Lord. Impure Bhava leads away from the path of duty, which is the path of happiness. Therefore, as we have said, special stress is laid on the subject of Bhava in Sanatan Dharma, and many methods are prescribed in our scriptures for making the Bhava pure, by the realisation of its true *svarupa*, form and constitution.

The various sacred and spiritual ideas and feeling pertaining to the world of Bhava have been followed in the designing of the system of *sthula dhyana* of Vishnu, Siva, Devi and other Divine symbols.* Our meaning will be clear from a brief explanation of the holy and profound significance of the Image of Durga, the Image being the chief among the presentments of Sakti, or Divine Energy. The demon (Mahishasura) represents the Tamo Guna, which has been vanquished by the Lion, representing Rajo Guna, on which, Mother Durga is seated. She is All-Holy, All-Sattwa-Guna, Brahma-rupini, filling the ten points of the compass by Her ten arms, Her omnipotent hands holding all-powerful weapons. On one side of Her are Ganapati, the Lord of Wisdom and Lakshmi, the Goddess of Wealth. On the other side of Her are Kartikeya, the Lord of Power, and Saraswati, the

* See Mantra Yoga Samhita page 20.

by the object or worship of the sect. V. *Achara*, i. e., the mode of life to be followed by the Sadhak for his training. The *Achara* is of three kinds in accordance with the three *Gunas*—*Sattva*, *Rajas*, *Tamas*. VI. *Dharana*, literally different methods of self-conception. This is of two kinds, whether it affects the external or the internal world. VII. *Divya Desha Sevana*. The medium through which the system of worship is performed is called "Divya Desha." It is of 16 kinds, 1. *Agni* (fire), 2. *Ambu* (water), 3. *Linga* (emblem), 4. *Vedi* (sacrificial altar), 5. *Bhittirekha* (decorative mural markings), 6. *Chitra* (picture), 7. *Mandala* (sacrificial linear figures of various tints), 8. *Bishikh* (arrows, weapon), 9. *Nitya Yantra* (*Saligram* and *Narmudeshwar*), 10. *Pitha* (the mystic circle of *Prana*), 11. *Bhava Yantra* (mystic diagrams representing various deities), 12. *Murti* (image), 13. *Bibhuti* (living beings, &c., through which any divine attribute is manifested, such as *Kumari*, &c.), 14. *Nabhi* (the navel), 15. *Hridaya* (the heart), and 16. *Murdha* (the spot between the eyebrows). By understanding the subject of *Divya Desh* it can be clearly realised how certain material media are utilised in the *Sanatana Dharma* for the purpose of worshipping the Formless and Omnipresent God. Those who do not know the object with which the fire, image, picture, &c., are used in our *Upasana*, ignorantly imagine that these are the objects of our worship ! VIII. *Prana kriya*, vital processes, consisting of *Pranayama* i. e. control of the *Prana* through the regulation of the breath; *Nyas*, locating the *Prana* or the vital force in certain parts of the body. IX. *Mudra*, bodily postures to please the deities. X. *Tarpna*, offering of water, &c. XI. *Havina*, a sacrifice through fire. XII. *Bali*, sacrifice. XIII. *Yaga*, worship. *Yaga* again is of two kinds according to whether it relates to external worship or internal worship, XIV. *Japa*. XV. *Dhyana*. *XVI. *Samadhi*.

* In the illustration No. 3 the Mantra Yoga *Dhyana* is represented by the five figures of *Devatas*.

ultimately established over the super-physical body and the passions and impulses of the mind brought under subjection, those processes come under *Hatha Yoga*. *

According to the Sankhya philosophy the manifested creation (including both, *Sthula* and *Sukshma Sharira*) is made of twenty-four Tattwas (say, constituent elements). The *Prakritik jagat*, material universe, Nature, consists of these 24 elements and the 25th is *PURUSHA*. †

Among these twenty-four Tattwas are—Mahattattwa (first intelligence), Ahamtattwa (Ego), Manas (mind) as well as Rup (form), Ras (taste), Gandha (smell), Sparsa (touch) and Sabda (sound) forming the five Tanmatras; also eye, ear, nose, tongue, and cuticle forming the five Jnanendriyas, . Vak (speech), Pani (hand), Pad (feet), Payu (anus) and Upastha (sexual organ) forming the five Karmendriyas, i. e., the forces working under these organs, these 18 being the constituents of the *Sukshma Sharira* and *Prithivi* (earth), *jala* (water), *Tej* (fire), *Vayu* (air) and *Akash* (ether) the five elements forming the *Sthula Sharira*.

The 25th Tatwa in the form of Purusha is only a spectator, a witness, in the physical cum super-physical body. Purusha dwells in the body but is *nirlipta*, i. e., is not mixed up with it.

In *Sanatan Dharma*, death does not signify anything more than the leaving of the *sthula sharira* of five tattwas by the *sukshma sharira* of 18 Tattwas and the taking up by the latter of another *sthula sharira*. That point of separation is called death.

A *Jiva* (spirit that animates the body) leaves its *sthula sharira* when it has gone through the series of Karma for the doing of which it had adopted that *sthula sharira*, and

* See *Hathayoga Sambita* p. 2. Slokas 4 and 5.

† “सर्वरजस्तमसां साम्याद्यस्या प्रहृतिः प्रश्नतेर्महान् महतोऽद्धारोऽद्धारात् पञ्चतन्मात्राणयुभयमिन्द्रियं तन्मात्रेभ्यः स्थूलभूतानि पुण्य इति पञ्चविंशतिर्गणः” इति सांख्यदर्शने ।

In the *sadhan* of Hatha Yoga there are certain special features. In Mantra Yoga special attention has to be paid to outward observances of the ceremonial. In Mantra Yoga, again, there is intimate concern and connection with things outside the physical body, and due regard has to be had for Varna dharma (duties of castes), Asrama dharma (duties of various stages of life), Purusha dharma (duties of males), Nari dharma (duties of females), Arya dharma, Un-Arya dharma, &c. But in Hatha Yoga there are hardly any such restrictions. In Hatha Yoga the question of fitness or otherwise of the novice is considered but from the point of view of his own physical fitness and not fitness in relation to the world. In Mantra Yoga the *mantra* (formula) imparted to a male initiate may not be given to a female one; the *mantra* given to a Brahman may not be considered suitable for a Sudra. But in Hatha Yoga there is hardly any much distinction necessary. In the initiation for Hatha Yoga attention need be given only to the physical fitness of the novice and to his *adhikara*, i. e. whether he is worthy of the privilege or not. There is not much direction in Mantra Yoga for making a body which is unfit fit for *sadhan*; but in Hatha Yoga there are wonderful recipes not only for making the body fit for *sadhan* but also for freeing the body from phlegm and other harmful secretions.

In Mantra Yoga the contemplation of the concrete symbol representing the essential characteristic of a deity is prescribed. In Hatha Yoga the contemplation of an imagined Centre of light is directed.* In Mantra Yoga various Gods and Goddesses are contemplated. In Hatha Yoga it is prescribed to contemplate the Light-appearance of God who is the Light of all Light.

In Mantra Yoga the state of *samadhi* (concentration so perfect as to produce utter unconsciousness of the outer world) is to be attained by contemplation through the means of Nam-rup. In Hatha Yoga the state of *samadhi* can be attained by controlling the inspiration of the air and thereby

many such feats performed under Shat Karma as would be incredible to modern anatomists and physiologists unless they witnessed them, and even after witnessing them they (the anatomists, etc.,) would be at a loss to account for them.

The second stage is called ASAN.* The putting of the human frame into various postures by practising the methods of exercise prescribed is Asan. The number of Asans is 33. With the help of the Asans, the body is rendered at once pliant and steady so as to become a fit instrument for Yoga.

The third stage is called MUDRA.† There are 24 varieties of Mudra. The object of the exercises under this head also is to secure steadiness of the physical body and bring the physical organs and functions under complete sway of the Yogi.

The fourth stage is called PRATYAHAR. The exercises in this class give power to the initiate to enter the inner world, to dive under the physical plane and witness the working of the inner, super-physical machinery. With the help of Pratyahar the Yogi secures the *dhirata*, i. e., equipoise or steadiness, of the *Sukshma Sharira*.

The fifth stage is PRANAYAM. The air which we expire and inspire through our nostrils is *sthula* or material air. Dwelling in this air is the *Sukshma* ether, if we may so call it, which vitalises and actuates the atmospheric air we breathe. This vitalising ethereal force is *Pran-rayu* or life-breath. It is obvious that by gaining control over the *sthula-rayu* the *pran-rayu* is brought under control. The processes under Pranayam are of eight descriptions. By practising Pranayam the levitation, or lightening into a condition of imponderability and intangibility, of the physical body is gradually secured, and the adept is thus able to enter into the inner world.

The sixth stage is DHYANA or contemplation. For the practice of *dhyana* the mind should be concentrated on an

* See Hathayoga Samhita page 8, Sloka 1, 2, 3.

† See Hathayoga Samhita page 15.

andas—solar and other cosmic systems. According to Vaidic science, it has been proved that in each one of the numberless Brahmandas, there is present the Triunity of Brahma, Vishnu and Maheswara; as the immediate Intelligent Cosmic Agents of God.*

There are separate sets of Rishis, Dévatas and Pitrîs for the preservation of each of the Brabmandas,† Each Brahmanda, that is to say, has its own Vyasa, Vasishtha, Angira and other *Rishis*; its own Aditya, Vasu, Rudra, Indra and other *Devatas*; and its own Aryama and other *Pitrîs*. They, respectively, carry on the spiritual, super-material and material affairs of the Brahmanda in their charge. They manifest themselves with the inception of their own Brahmanda and pass away with its dissolution.

The Maharsis have said that as sunbeams entering through a window show the atmosphere of the room to be full of countless motes, so the body of the *Virat Purusha* as Mahakash (the absolute Space) is literally filled with Brahmandas. Just as the world is full of mankind inspite of the deaths always taking place among human beings, so the body of the *Virat Purusha* is full of the countless systems of Brahmanda (universe), although every one of these comes to its end when its allotted time is over and its course is run. This is the wonderful *Lila Vigraha* of *Virat Purusha* (His form, or material Expression, embodying His cosmic 'play'; literally *play image*, i. e., the cosmos and the play of His will is cosmic phenomena all combining to form His image, as it were), the *Lila Vigraha* which transcends the limit of word and mind.

* संख्या चेद्रजसामस्ति विश्वानो न कदाचन ।

प्राणविष्णुशिवादीनां तथा संख्या न विद्यते ॥

प्रतिविश्वेषु सन्त्येवं प्राणविष्णुशिवादयः ।

पातालप्राणलोकान्तं प्राणाएडं परिकीर्तितम् ॥

† प्राणिदेवाथ्य पितरो नित्यं प्राणतिपूर्षी ।

तिष्ठन्ति पिराडे प्राणाएडे प्राहनक्षत्राशयः ॥

Sakti within the body into the Parusha Sakti, (after mastering the laws of connection between Pinda and Brahmanda as of Vyashti and Samashti) and thereby gaining the path to liberation.*

The Mabarshi Seers of yore, to whom the past, present and future were as an open page, had seen by means of their supernatural powers of Yoga, and fixed upon certain definite areas of the body of man, as the *Pitha*, or special seats, of the different Rishis, Devatas and Pitris mentioned above. They had also seen that every moment the living human body was subject to the attraction and repulsion of the planets, stars, etc., and thus influenced by the celestial bodies. And it is because they had seen how man was affected by the orbs of heaven that they found the science of astrology on the basis of astronomy. The method of discovery of this and other sciences by means of Yoga is described by Mabarshi Patanjali in the third chapter of his *Yoga Darsan*. The Mabarshis have indicated in their works on Yoga (after they had themselves observed and realised the facts) that the highest point on the roof of the skull of man, just above the Brahma-randhra, at the spot called *Sahasradal*, is the *Pitha* or special seat of *Sachchidanandamaya Paramatma*. There is He as the seer, but *nirlipta* i.e., unattached and unconcerned. And just above the anal outlet, in the *Muladhara Chakra*, is the seat of the *Prakriti Sakti* (Nature power;

* पिरुपद्धानेन प्रस्तावद्दशानं भवति निश्चितम् ।

गुरुपद्धेशतः पिरुपद्धानं प्राप्य यथायथम् ॥

ततो तिपुण्या सुपस्या पुरुषे प्रकृतेलेयः ।

स्थयोगाभिक्षेयः स्पात् श्रोत्समेतन्महर्षिभिः ॥

आधारपद्मे प्राणिं सुप्ता कुरुडलिनो स्तिरा ।

सहस्रारे स्थितो नित्यं पुरुषपञ्चोगगीयते ॥

प्रसुप्तायां कुरुडलिन्यां यादृष्टिः प्रजायते ।

योगांगैस्तां प्रयोध्यैव यदा त स्मन् विलापयेत् ॥

षुटकुस्यो भवत्येव तदा योगपरो नरः ।

पुराविदो पदन्तोऽसं लययोगं सुन्नावहम् ॥

† *Pitha* is explained in a separate Chapter.

Hatha Yoga the contemplation of Light is prescribed; for Mantra Yoga the contemplation of the material image as the symbol of the Spiritual Noumenon in the various phenomenal manifestations is prescribed; but for Laya Yoga there is no such prescribed method of contemplation. In Laya Yoga, however as the Prakriti Sakti, which is in the shape of Kula Kundalini in the body of the practiser, becomes gradually roused by means of constant practice, then its reflection becomes manifest on the spot between the eyebrows as Jyotishmati free from material taint. When that Jyotishmati is made by degrees fixed and permanent by practice and contemplation, it is called Bindudhyana.* Bindudhyana exercise is one of the principal special features of Laya Yoga. Laya Yoga possesses numerous other special features. By noticing them it can be easily realised that the system of exercises of Laya Yoga is comparatively fine and high.

The exercises appertaining to Laya Yoga are divided into nine parts† (anga). The first anga is named Yama. It is

* तत्तद्दयोगे पृथग्यानं धर्मितं योगकोविदैः ।
मन्त्रे स्थूलं हठे ज्योतिर्धानं वै सिद्धिर्दं स्मृतम् ॥
सप्तयोगाय यो ध्यानविधिः समुपवर्णितः ।
विन्दुध्यानं हि सद्मं वा तस्य संक्षा विधीयते ॥
साधनेन प्रवृद्धा सा कुलकुण्डलिनी यदा ।
तदा हि दश्यते किन्तु न स्थिरा प्रहृतेर्वशात् ॥
परेण पुंसा संगेन चाक्षल्यं विजहाति सा ।
अतीन्द्रियौ रूपपरित्यक्तौ प्रहृतिपूरुषौ ॥
तथापि साधकानां वै दितं कल्पयितुं प्रभुः ।
ज्योतिर्धान्यो युग्मरूपः प्रादुभेवति दृक्पथे ॥
ज्योतिर्धान्याधिदैवं विन्दुध्यानं प्रकार्त्तिम् ॥
† अङ्गानि लययोगस्य नवैवेति पुराविदः ।
यम्य नियमश्चैव स्थूलसूक्ष्मक्रिये तथा ॥
प्रत्याहारो धारणा च ध्यानश्चापि लयक्रिया ।
समाधिश्च मवांगानि लययोगस्य निधितम् ॥

Laya Yoga Sambita.

The 7th anga is *Dhyana*. The process of Bindudhyana* mentioned above is indicated in it. The 8th anga is *Laya Kriya*. It is full of the most wonderous science relating to the innermost secrets of life and nature. The exercises under *Laya Kriya* are so transcendently fine that it is impossible to convey even a rough idea of them in words. They can only be learnt direct from the Masters. Indeed simply by reading the works on Yoga no one can learn any thing about the practical processes of Yoga. The 9th and final anga is *Samadhi*. The Samadhi of Laya Yoga is called *Mahalaya*. The crowning state of *Mahalaya* can be attained through the instrumentality of Nad and Bindu. On reaching the goal of this Samadhi, the successful Yogi sees God.†

RAJA YOGA.

YOGA THROUGH POWERS OF REASONING.

IX.

ANY have an entirely wrong notion of Yoga in general and Raja Yoga in particular. People generally associate Yoga with incantations, charms and sorcery, with walking on water dry-shod and flying in the air; with making things invisible and eating fire and what not. They think that Yoga is some sort of dark practices performed secretly in mountain caves and inhospitable forests by half-insane and perverse people for no good purpose.

Nothing could be farther from the truth. Yoga is the science which teaches us how to realise, see, feel, and be one with God. It has absolutely nothing to do with magic and miracles.

* In the illustration No. 3, the Bindu Dhyana is represented by the white star.

प्रश्नस्तो लययोगस्य समाधिर्दि गद्वालयः ।

नादस्य विन्दोः साहाय्यात्समाधिरधिगम्यते ॥

नादस्य विन्दोऽश्चैकत्वे मनस्तप्रविलीयते ।

दृश्यनाशाच्चदा द्रष्टुरुपमेति प्रकाशताम् ॥

Laya Yoga Sanhita.

and that sort of thing. Certain powers surely come on the practice of Yoga. But a Yogi is forbidden to use them. Indeed, the use of these powers by the Yogi is regarded as obstacles to his realisation of God. Yoga, we repeat, is a practical and scientifically worked out method of realising God.

Every science has its own method of investigation. So has the science of Yoga. The science of chemistry or physics requires a laboratory, and many apparatus, &c., to arrive at certain truths. So the science of Yoga, in dealing with its subject,—the Kingdom of Heaven which is within us, a subject far subtler than chemistry or physics,—requires the help of the mind, keen introspection, and certain other aids.

No one has the right to challenge the truth discovered by scientists that Hydrogen and Oxygen combine together in certain proportions to form water. If he can not bring himself to believe in the assertion, all he has to do is to go and perform a certain experiment in a laboratory and satisfy himself. But unless and until he performs that experiment as described by the scientists, he has no right to deny their statement that the gases Hydrogen and Oxygen form the liquid substance called water. The same will hold good of Yoga. The Indian Rishis practised Yoga and discovered

Karma Yoga is the art of doing Karma properly and efficiently : योगः कर्म सुकौशलम्.* Tying up a knot and untying the same are both Karmas, but their effect is different : Karma is the cause of bondage as well as of Moksha. The question then naturally arises : What is the right way of doing Karma ? This question has been taken up and beautifully discussed by Sri Krishna in the *Bhagawad Gita*.† He says that doing Karma for Karma's sake without caring for its fruits is the right way of doing Karma. Karma performed in this way leads to Mukti, and is never a cause of bondage, for such Karma brings on no reaction.

Bhakti Yoga is restraining the Chitta from having any modifications ;‡ and having thus obtained one-pointed attention, applying the whole mind to God. The philosophy of this kind of Yoga has been discussed by Patanjali in his "Yoga Sutras," and the practical side of it has been dealt with in the four *Yoga Samhitas*.

Lastly, Jnana Yoga is discriminating the real from the unreal by sheer reasoning chiefly with the help of the Upanishad and the seven systems of philosophy. The practical side of Jnana Yoga is Raja Yoga, the best and the most difficult kind of Yoga. There are very few persons who are fit candidates for this kind of Yoga. The three kinds of Yoga, viz., Mantra, Hatha, and Laya, prepare the way for Raja Yoga.

The Dharana that comes to the followers of the above three kinds of Yoga are different. On the Siddhi of the Karma Kanda, the Karma Yogi has the dharana : 'Even this universe is Brahman,' and consequently he regards service to all beings as service to God. The dharana of the Siddha Bhakta Yogi is : 'Brahman itself is the universe.' He sees the presence of the Lord everywhere. Lastly on the Siddhi

* See *Bhagwad Gita* and *Karma Mimamsa* of Bharadwaja.

† Chapter III.

‡ See Patanjali's *Yoga Sutras* 1. 2.

of the Jnana Kanda, the Jnana Yogi's dharana is : ' I am Brahman ! ' And then he becomes Mukta.'

All these three dharanas are regarded as the fundamental truths of Raja Yoga. But it might be noted that when one of these dharanas comes to the Yogi, the others follow as a matter of course.

Vairagya or renunciation is a most important requisite for all Yoga. The Holy Teachers of Yoga have divided Vairagya into four kinds, corresponding to the four kinds of practical Yoga, viz., Mantra Yoga, Hatha Yoga, Laya Yoga, and Raja Yoga. The four kinds of Vairagya are :

1. Mridu, or mild,
2. Madhyama, or middling ;
3. Adhimatra, or excessive ; and
4. Para, or the highest.

their fitness from the standpoint of Vairagya. In other words, in whichever of the first three states of Vairagya the learner may be, the Guru, after judging of his fitness with regard to his state of Vairagya, could impart to him a combined teaching of Mantra, Hatha and Laya Yogas, and subsequently, when the learner advances to the state of Para Vairagya, initiate him into Raja Yoga.

The practical portion of all Yoga, especially of Raja Yoga, is concerned with mental practices.* It is therefore absolutely necessary that the student of Yoga should know what his mind is, and how it works.

The genesis of perception is as follows : The sensations from the external world are carried by the outer instruments (*e.g.* the eye) to their respective brain-centres (*Indriyas*). The *Indriyas* take the sensations to the mind (*manas*) and the mind to the determinative faculty (*Buddhi*). The *Purusha* or the soul, receives the sensations from the *Buddhi*, when results the preceptual knowledge. The mind is an instrument, as it were, in the hands of the soul, through which the soul catches external objects.

The aim of Yoga is to free man from the meshes of matter. But the highest form of matter is mind—the *chitta* (a term which would include that which is technically known as *Manas*, as *Ahamkara*, and as *Buddhi*). The student of Sankhya need not be told that the first product of *Prakriti*, or the rootmatter, is *Mahat* or the Great Principle—the *Buddhi*, then comes the *Ahamkara*, or I principle—the matter through which can function the I-ness: and then the *Manas*, or the matter which is the vehicle of thought. These three vehicles—the thought-vehicle (*Manas*), the I-vehicle (*Ahamkara*) the Para-Reason-Vehicle (*Buddhi*)—constitute *Chitta*, or the subtlest form of matter. To free man from the fetters of this *Chitta* is thus the problem of Yoga. The man when freed from all vehicles, remains in his own form called *Swarupa* †

* For the practices, see *Raja Yoga Sambita*.

† "See *Yoga-Sutras*" (Chapter I Sacred books of the Hindus Series), and introduction, p. I.

Thus it will be seen that the Antahkaran (Internal instrument) are four, viz., Manas, Buddhi, Chitta and Ahamkara. These are the four parts or constituent elements of the internal instrument. Manas or the mind is that inward faculty of man which makes and unmakes resolutions.* That inner faculty which reasons and gives decision is Buddhi. Chitta is the repository of impressions. ** Ahamkara assimilates all affections as mine, and gives man self-consciousness.†

By means of Mantra, Hatha and Laya Yogas, the devotee gradually attaining purification, becomes eligible for Savikalpa Samadhi. It is through Raja Yoga only, that the devotee can win Nirvikalpa Samadhi. Without the help of Raja Yoga, therefore, the adept in any other system of Yoga can not attain the *Chit Swarup-Bhava*. Raja Yoga is in fact, the final refuge for all Yogis.

As the light of the full moon is made up of 16 kalas (phases) so the full course of the Raja Yoga comprises 16 angas. These are—seven varieties of *Vichar* (reasoning and discrimination); two kinds of *Dhurana* (literally, meditation in the nature of prehensive occupation of the inner consciousness); three methods of *Dhyana* (contemplation with concentration); and four forms of *Samadhi* (trance or absolute quiescence from obliteration of self-consciousness due to immersion in the Universal Self).

In connection with the seven angas first-mentioned, it is notable, *en passant*, how the Holy Seers have seen the universality of the Law of Seven everywhere in the Universe. Thus, for example, there are seven rays of the sun, seven colours ('vibgyor') and seven shades, seven days in the division of time into weeks, seven Vyahritis of the Vedic Mantras, seven notes in the musical scale, seven *dhatus* forming the body, such as bones, marrow, etc., seven upper and seven nether regions, and so forth. Indeed, the more one goes into the finer constituents of the world, the more will one realise the scientific truth of the principle of seven-fold classification. In accordance with this law of septual division the Holy Maharshis have indicated seven Jnana Bhumi (planes of Knowledge) and seven Ajnana Bhumi (planes of ignorance).* And in the same way, the Darsanas † have been classed under seven systems according to the respective *adhikara* (capacity, bent and level of mind) in regard to the seven Jnana Bhumi. In pursuance of the seven Jnana Bhumi,

* This subject has been dealt with in a separate Section.

† The seven Darsanas have been treated in a separate Section.

Karma, Upasana and Jnana have each been divided by the Holy Teachers into seven divisions.

The names of the seven Karma Bhumi^s (planes of Karma) are 1. Shubhechchha, 2. Vicharana, 3. Tanumarama, 4. Satwapatti, 5. Asansakti, 6. Padarthabhavana and 7. Turyaga.

The names of the seven Upasana Bhumi^s (planes of Worship) are 1. Namapara, 2. Rupapara, 3. Bibhutipara, 4. Saktipara, 5. Gunapara, 6. Bhavapara, and 7. Swaruppara.

The names of the seven Jnana Bhumi^s (planes of Knowledge) are:—1. Jnanada, 2. Sannyasada, 3. Yogada, 4. Lilomukti, 5. Satpada, 6. Anandapada and 7. Paratpara.

Nature) and 2. Brahmasraya (dependent on Brahman).^{*} By means of Dharana the Raja Yogi can acquire strength in his antahkaran. Afterwards, on reaching the domain of Dhyana, the three kinds of Dhyana have to be practised, whereby the power of Self-realisation (Atma-pratyaksha) is produced.

In all spiritual works which follow the Vedas, three forms of knowing the Manifestation of God are given. The Material aspect of God is called Virat.[†] The Adhidaiva (say Super-Material, subtle) aspect is named Ishwara-bhava, and the Adhyatma (spiritual) aspect is Brahma-bhava. That bhava which is beyond Prakriti, which is beyond action, and which is the state of Satchidanand, is that which is known as Brahma.

The Bhava in which God looks at Cosmic matter and by His looking at it Nature is quickened into consequential action of creation, preservation and absorption—that Look of God, which is the qualified (Saguna) Expression causing the enlivening of matter, is known as Ishwara,[‡] and His Material Immanence in the boundless universe of stars and planets is named Virat Purusha. In Raja Yoga different modes of Dhyana are laid down for the three aspects of God. And it is through these prescribed methods of Dhyana || that the Raja Yogi can reach the stage of Samadhi. Having arrived on this ground, the Raja Yogi, solely with the help of his reasoning faculty (buddhi tattwa), has to practise four kinds of Samadhi. Of these the first two are Savichar Samadhi, i. e., where there is still a subtle connection with the conscious working of the power of Vichar (discernment and discrimination), and the last two are Nirvichar Samadhi where there remains only the sense of consciousness (anubhav).

* See Raja Yoga Sambita.

† Explained in the sections on "Worship," and on "Time, Space, and Creation."

‡ See illustration No. 3, in which the Dhyana of the four systems of practical Yoga has been shown.

|| This has been more clearly treated of in the Section of Worship.



his physical being will be acted upon by the centre of energy of the Universe and will automatically be manifest in the aforesaid spheres of Karma, Upasana and Jnana for the good of the world and setting an example to humanity.

Living beings are bound by three kinds of Karma-Sanskara (actuating impulse or impression of Karma,) viz., Sanchit (stored or acquired), Prarabdha (pre-arranged or pre-ordained) and Kriyaman (in progress). The Sanskaras which, as the endless seed of Karma, are accumulated by the living being in its wanderings through the cycles of re-incarnations are called Sanchit. Out of this gathered mass of Sanskaras, those Karmas which become the cause of a new birth, i. e., those Karma-Sanskaras which from their special effective force or productiveness bring about the precipitation into a particular birth (Yoni) are called Prarabdha. And in undergoing the effect of the mass of Karma in pursuance of Prarabdha, the new seed of Karma, which is acquired in the course of the life according to one's ahankara (egoism, sense of individuality) and propensity, is specified as Kriyaman. The region where all the Karma-Sanskaras lie impressed in their seed or incipient—state (bijrup) is called Karmashaya. By the attainment of Nirvikalpa Samadhi through Raja Yoga the link with the Karmashaya is severed. The mortal in undergoing the effect of Prarabdha, bears so much less the consequences of Prarabdha in body, mind and expression every day than the new karma he goes on actively accumulating, that is to say, the credit side is so much larger than the debit side, that it is impossible to work off the whole Karma-Sanskara merely by bearing its effect. It is only with the help of Raja Yoga that Nirvikalpa Samadhi is gained, whereby the knowledge of the Eternal Truth Divino (Tattva Jnana) dawns in the mind annihilating desire, and thus the meshes of Sanskara are destroyed and connection with the Karmashaya successfully cut off. Just as a fried seed cannot germinate, in the same way the mind from which desire has been eradicated by the force of the

Knowledge Divine (Tattwa-Jnana) through Raja Yoga Samadhi can no longer enmesh the mortal. For, it is desire and its off-shoots alone which beget other Karmanas from Karma. And that desire can only be rooted out by the power of Tattwa Jnana which Tattwa Jnana is dependent on Raja Yoga. When the adept, with the help of Raja Yoga, having obliterated desire becomes perfect in his Knowledge Divine (Parama Tattwa Jnani) and is free from connection with Karmashaya then in that state of absolute success (Purna Kama) he is designated Jivan Mukta. In that state whatever effort or work may yet remain with him, will have had its origin in the common impulse from the root centre of the material universe, or will but be the process of finishing off the remaining balance of the mass of Prarabha which had been the cause

gone outside his control. Similarly the Karma Yogi can of course obliterate Sanchit and Kriyaman Karma by gaining Divine Knowledge and annihilating desire, but the effect of the Prarabdha Karma that caused his physical existence must be undergone till the dissolution of the material body. In this way, the Jivan-mukta Mahapurusha, under the remaining impulse of Prarabdha, goes on doing work, freed from the Kriyaman connection, till the moment of physical dissolution, and at the same time he may, mingling with the mass of karma which is in accord with the prarabdha of humanity at large and arises from the will of God, initiate and carry on work for the good of the world. As a matter of fact he himself has no work to do ; work or no work is the same thing to him. Because there is no longer in him need or desire or sense of doing of work. He only works as the instrument of the Almighty Himself. This is how the Mahapurushas who have won liberation by the successful attainment of Raja Yoga Samadhi become by the force of Tattwajaana merged in the Brahman while yet in the physical body. The best examples of this state of Jivan-mukta are holy Maharshis like Vashishtha, and Rajarshis like Janaka.*

THE PITHA.

THE MYSTIC CIRCLE.

X.

BEFORE entering into the subject matter of this chapter, we will deal with certain forms of what is called spiritualism, and psychic powers, which will help us in understanding our subject.

We will not deal with spiritualism or psychic powers at large, or in a systematic manner, but will merely take certain examples which will help the reader in clearly understanding our proposed topic.

* See Yoga Vasishtha Ramayana.

a stratum of dream and confusion, but a still subjacent stratum of coherent (subliminal) mentation as well.*

Another form of Motor Automatism is the *Automatic Writing* through the well-known "Planchette." An instance of an experiment with Planchette is given below:

Mr. Smith and his nephew placed their hands on the Planchette, and a purely fantastic name was given as that of the communicating agency.

Q.—Where did you live?

A.—Wem.

This name was quite unknown to either of the sitters.

Q.—Is it decided who is to be the Archbishop of Canterbury?

A.—Yes.

Q.—Who?

A.—Durham.

As none of them remembered his name, they asked:

Q.—What is his name?

A.—Lightfoot.

How far the main statement is correct, the sitters did not know. The curiosity at the time rested in the fact that the name was given which none of them could recall, but was found to be right.†

Innocent readers are here warned that answers received from "spirits" through the table, or the Planchette, or other forms of automatic writing, etc., are, in most cases, nonsensical, absurd, fantastic and untrue, but sometimes perfectly true.

We give below two instances of a peculiar nature:—

"Mme. X is also a writing medium. She was writing a letter one day, with no thought of unseen agencies, when

* See Buck's *Cosmic Consciousness*, "First Words."

† Myers' *Human Personality*, Vol. II, pages 120-121.

are to go to sleep." After some seconds I continue :—"Now your eyelids are beginning to close, your eyes are growing more and more fatigued, the lids quiver more and more. You feel tired all over, your arms go to sleep, your legs grow tired, a feeling of heaviness and the desire for sleep take possession of your whole body. Your eyes close; your head feels duller; your thoughts grow more and more confused. Now you can no longer resist, now your eyelids are closed. Sleep!" After the eyelids have closed I ask him if he can open them. (He tries to do so, but they are too heavy.) I raise his left arm high in the air. (It remains in the air and cannot be brought down in spite of all his efforts). I ask him if he is asleep. "Yes." "Fast asleep?" "Yes." "Do you hear the canary singing?" "Yes." "Now you hear the concert?" "Certainly." Upon this I take a black cloth and put it into his hand. "You feel this dog quite plainly?" "Quite plainly." "Now you can open your eyes. You will see the dog clearly. Then you will go to sleep again and not wake till I tell you. (He opens his eyes, looks at the imaginary dog and strokes it.) I take the cloth out of his hand, and lay it on the floor. (He stands up and reaches out for it.) Although he is in my room, when I tell him that he is in the Zoological Gardens, he believes it and sees trees, and so on."

Jendrassik and Krafft-Ebing obtained marks like burns on their subjects by means of suggestion. If some object such as a match-box, a pair of scissors, a snuff-box etc., were pressed upon the skin of the subject while in hypnosis, and he was at the same time told that the skin was being burned, a blister in the form of the object resulted.*

Any suggestion that takes effect in hypnosis will also take effect post-hypnotically.—movements and delusions of the senses, itching, pain, action of the bowels, hunger, thirst etc., can be induced. Dreams can be influenced. Suggest to the subject while in hypnosis that he will dream that

*See Moll's 'Hypnotism,' p. 116.

senses. They constitute what is ordinarily understood by the term matter. But it should be distinctly remembered that Mahat, or the universal consciousness, Manas, or the mind, and the rest are as much matter as the grosser elements,—only matter in finer form.'

This Indian view, namely, the manifestation of the gross from the subtle, is perfectly in agreement with physical science. Physicists, by increasing their knowledge of so-called "matter," have been led to doubt its reality and dematerialised the atom and with it the entire universe which the various atoms compose. The trinity of matter, ether, and electricity, out of which science has hitherto attempted to construct the world, have been reduced to a single element —the ether* (which is not scientific matter) in a state of motion. According to Sankhya the objective world is composed of *Bhutas*, which derive ultimately from Akash. I do not say that scientific "ether" is Akash, which is a concept belonging to a different train of thought. Moreover the sensible is derived from the super-sensible Akash Tanmatra, and is therefore not an ultimate. But it is important to note the agreement in this, that both in the East and the West the various forms of gross matter derive from a single substance which is not "matter." Matter is dematerialised, and the way is made for the Indian concept of Maya. There is a point at which the mind cannot any longer usefully work outward. Therefore after the Tanmatras, the mind is turned within to discover their cause in that Egoism, which, reaching forth to the world of enjoyment, produces sensorium, senses, and objects of sensation. That the mind and senses are also material has the support of some forms of Western philosophy, such as that of Herbert Spencer; for he holds that the universe, whether physical or psychical, is a play of force, which, in the case of matter, we experience as object. Mind as such is, he says, as much a material organ as the brain and other sense-organs, though they are differing forms of force.

* Cf. the modern Electron Theory, and also Sir William Crook's Protyle theory.

only explainable on hypothesis which approach more nearly Eastern doctrine than any other theory which has in modern times prevailed in the West.

" We have now the scientific recognition that from its *materia prima* all forms have evolved, that there is life in all things, and that there are no breaks in nature. There is the same matter and consciousness throughout. There is unity of life. There is no such thing as 'dead matter.' The well-known experiments of Sir Jagadish Chandra Bose establish response to stimuli in inorganic matter. What is this response, but the indication of the existence of that Sattwa-Guna which Vedanta and Sankhya affirm to exist in all things, organic and inorganic. It is the play of Chit (consciousness) in this Sattwa, so muffled in Tamas as not to be recognizable except by delicate scientific experiment, which appears as the so-called 'mechanical' response. Consciousness is here veiled and imprisoned by Tamas. Inorganic matter displays it in the form of that seed or rudiment of sentiency which, enlarging into the simple pulses of feeling of the lowest degrees of organized life, at length emerges in the developed self-conscious sensations of human life.* Consciousness is throughout the same. What varies is its wrappings.†

" There is thus a progressive release of Consciousness from gross matter through plants and animals to man.‡ This evolution the Indian Doctrine has taught in its 84 lakhs of previous births.‡

" According to the Hindu books plants have a dormant consciousness. The Mahabharata says that plants can see, and thus they reach the light. Such a power of vision would have been ridiculed not long ago, but Professor Haberlandt, the well-known botanist, has established that plants possess an organ of vision in the shape of a convex lens on the

* Cf. Bucko's *Cosmic Consciousness*, p 14, etc.

† The five sheaths. See sections II and XV.

‡ See sections II and XIII.

Kosha, having thus obtained a greater sphere of action, is left free to operate.*

The Pranamaya Kosha is the seat of the Prana. In its ordinary and popular meaning, Prana is taken to be the breath. When life in a man becomes extinct, we say that "his Prana has gone out." But Prana is not the breath. It is not the air that goes into the lungs. Respiration is one of the actions of Prana, not Prana itself.

Prana is a subtle force pervading all things of the universe. Out of this Prana is evolved everything that might be called force. The sum-total of all forces in the universe, whether mental or physical, is called Prana. †

The Prana is the vital force in every being. It has five centres in the human being, from which it controls and guides the brain and every nerve centre, and thus regulates all bodily actions. ‡

The Prana can be controlled by Yogi practices. The Yogi who has perfectly controlled the Prana acquires miraculous powers.

Such then is Prana. The places and objects in which we see a special manifestation of Prana are called Pithas. The Universal Prana may be compared to a swift stream, in which eddies are being constantly formed in the rushing waters by the forces of attraction and repulsion. The Pithas may be likened to those eddies. As some of these eddies last longer than others, so there are some permanent Pithas, while others are transitory. Impermanent Pithas, either good or evil, are being constantly formed around us by our thought-force.

* See Sinnet's *Rationals of Mesmerism*, pages 124, 125, 141, 142; and also pages 67, 68, 69.

† See *Shambhu Gita*, and also "Yogashastra" (Panini Office Edition).

‡ एदि प्राणो गुदेऽपानः समानो नाभिसंस्थितः ।
उदानः कण्ठदेहस्थो ध्यानः सर्वशरीरगः ॥

Now let us see what happens at a seance. We will take table-turning as an instance. The sitters' Prana forces begin to attract and repel each other, the consequence being that a circle of Prana or Pithas is formed. Spirits are naturally attracted by Pithas. Restless and evil spirits called Pretas are usually and easily attracted by these low forms of Pithas. The consequence is that the 'réplies' obtained are generally untrue. It is because that the Preta-Loka is not far away from this our world, that the inhabitants thereof generally come and 'possess' these Pithas. And how can pure spirits come in presence of the evil ones with their impure aura? If Sattwic persons sit at a seance, purer spirits than the Pretas might come.

The Hindus recognise five classes of principal Pithas. They are:—

1. *Upasana Pithas*, such as images, fire, water etc.

When Pithas are formed in these, invisible divine powers are invested in them. The Pitha of fire may lose its heat, and the water of the Water-Pitha may in special cases move and splash and ripple as if it were a thing of life.

The Pithas under this head are of 16 kinds as explained in the Mantra Sastras.*

2. *Parthita Pithas*, such as temples and places of pilgrimage, or Christian churches and Mohammadan mosques etc.

Such Pithas are of two kinds viz., (a) *Nitya* or permanent, and (b) *Naimittica* or transitory.

A permanent Pitha is that where the 'Whirlpool of Prana' was formed naturally as in permanent Hindu Tirthas; and a transitory Pitha is that where the 'whirlpool' was formed in course of time by the accumulated thought-force of men. The latter sort remains a Pitha so long as the thought-force lasts, / the former remains always a Pitha.

The Tirtha-Pithas are divided into many classes in the Sastras, which need not be mentioned here.

* Explained in the section on *Image Worship*.

on a fresh corpse, sitting on which the sadhak meditates. If the Pitha is formed strictly according to the prescribed rules, the corpse will rise and speak.

The ancient Hindus understood well the workings of the Subtle Prana. There is a deep meaning in some of the apparently unreasonable customs of the Hindus. A Brahmana or a Sannyasi has been forbidden to bow before an idol set up by a Shudra. The reason is that the Pitha established by a Shudra who is usually low in spirituality, is generally weak as regards the amount of Prana in it. A Brahmana or a Sannyasi, who is highly advanced in spirituality, is likely to draw in him the Prana that is in the Pitha and thus destroy the same. Or it might be that some of the Prana in the Brahman or the Sannyasi might be imbibed by the Pitha, thus doing a spiritual harm to the Brahmana, or the Sannyasi. One's thoughts, surroundings, etc., are much influenced by one's Prana, which might be pure or vitiated. This principally explains the "touch", discouragement of interdining or intermarriage in the four castes and similar customs in India.

The philosophy and the practical exercises connected with the Pitha are very essential, for Upasana as well as for the realisation of the occult world. The subject of Upasana and occult world have been dealt with in separate chapters. Our Maharsis have indicated two means for realising the power of *Pitha*. (1) By means of development of Yogic insight. (2) By means of special natural gift with which some persons are endowed. In the Shastras there are many classifications regarding such. (1) Yogic powers which enable the Yogi to see and communicate with supernatural beings (so to say). Some Yogis develop among others things what might be called telegraphic centres in the body for the automatic perception of things and forces occult. Western enquirers have not yet known of these. But the (2), viz., natural gift is manifested in the West among those who can, for example, see spirits with the physical eye, so the understanding of this class of phenomenon is becoming easier now-a-days.

The more the Westerners go into spiritualism the more they will have to go into the science of *Pitha*.

BHAKTI.

LOVE AND DEVOTION.

XI.

repulsion implies aversion (*Dvesha*). Attraction of an outside physical character is easily understood. Thus gravity and magnetism are facts familiar to us. As in the physical so in the moral and spiritual worlds, attraction and repulsion have their own value and operation. In the consideration of the nature of Love, we are to understand the nature of this sort of attraction.

The finality of all attraction is unification, or becoming one without a second. But anterior to this, are stages of moral and spiritual attraction, playing a large part in men's relations connected first with family life, and then growing in comprehensiveness and intensity, into the feeling of universal, heavenly spiritual Love.

The following is an analysis of the feeling. In human relations, Love manifests itself in three ways:—

- (1) Love towards one's inferiors;
- (2) Love towards one's superiors; and
- (3) Love amongst equals.

The fourth kind of Love is of an absolute character which we may call Love towards God (*Bhakti*). The gradation is natural and progressive, and if instinctively followed will lead the individual without conscious effort to the very goal of religion,

Love towards inferiors.—Love towards inferiors is an ordinary fact. Animal instincts manifest this love: The animal parent, bird, quadruped and even lower, instinctively protect their young, take due precaution against any possibility of harm to them and are ready to sacrifice themselves, reckless even of life if actual danger befalls the young. The cat, the cow, the tigress and even hens and swine are familiar instances. In the case of the ape, the carrying about of the carcass of the young one by the fond mother is a familiar sight. The Hindu Philosophy recognises the nearness in evolution of the cow, the lion and the ape to man. In man, one of whose wise sayings is 'Charity begins at home'

Affection towards inferiors and progeny is however not of an everlasting or permanent character. Its permanency depends on the permanency of the object of affection. The progress of attachment towards permanency is necessary to take man to the final goal. Let us remember one main fact here that a great Spirit of Self-Sacrifice is developed by the joint family system of life,

Love towards Superiors—We next consider Love or Devotion as directed to one's superiors, such as parents, and protectors, including the King. Love here takes the form of *Shraddha* or *Nishtha*, obedience, dependence or loyalty. A higher phase of Spirituality is reached here. A training to self-less obedience, dutifulness without consideration of personal interests, a desire to please the Superior and see him happy in the contemplation of one's service to him,—this is the most laudable feeling developed at this stage.

Any sacrifice for the parent, the father or the mother, and one standing in or representing that relation, the father-in-law, the mother-in-law, uncles and aunts, and elderly neighbours and townsfolk, and universally aged and dignified person of any place, nationality or race,—this spiritual growth results from the habitual practice of this virtus. Highest eulogies are given to Love and Sacrifice for parents, and equally high is the emphasis laid on the feeling of loyalty to the King. The quotation in the foot-note* will

* इन्द्रमेव प्रवृणुते एद्राजानमिति धुतिः ।
यथैवेन्द्रस्तथा राजा सम्भूज्यो भूतिमिच्छुता ॥
राजा प्रशास्ति धर्मेण स्वकर्मनिरतः प्रजाः ।
विकर्मार्थश्च ये केचिन्नान्युनक्ति स्वकर्मसु ॥
भेतव्यं हि सदा राजां प्रजानामधिपा हि ते ।
विद्विष्ट च धिनाशं च मनसापि न चिन्तयेत् ॥
आपद्युन्मार्गगमने कार्यहालात्ययेषु च ।
अपृष्ठोऽपि हितान्वेषी प्रूपात्कल्पाणमापितम् ॥
विष्यं तथ्यं च पथ्यं च वदेद्धर्मार्थमेव च ।
अथद्वेयमसत्यं च परोक्षं कहु घोस्तुजेत् ॥

show what ideals India had already formed about one's love to one's King,

As has been pointed out several times, all the actions of the Hindus, bodily, mental or vocal, being in religion, loyalty to the King is a religious duty with the Hindus. To be impressed with the idea that a certain act, either of commission or omission, is a sin before God, is far more useful towards self-government of the spirit than the mere fear of law and force, as exercised by a governing human agency. It must be remembered that all relations in the world are considered in the Indian religion as Spiritual in their essence and any departure from the obligations enjoined by those relations is deemed as causing spiritual fall and thus retarding and preventing progress to the *Summum bonum* of human birth and activity. Loyalty which is so very necessary for the peace and progress of mankind in worldly matters and far more so in spiritual matters, has been enjoined as a sacred duty on the subjects, and beautiful illustrations of this feeling may be noted in life's routine of the people in Indian States. One will be struck at finding that at the death of the ruling Hindu King, obsequies in the form of the washing of the face and offering the funeral water and sowing grains are performed by all the subjects of the State in a body in company with the nearest relatives of the deceased. Oneness of heart and of soul like this as a cementing principle in nationality was first correctly conceived and laid down in the Indian Dharma-Shastra. It is unifying and effective and if it has disappeared partly owing to deterioration on both sides due to time, its value and usefulness will never be lost and a revival of the consciousness of it will restore the true feeling of love and loyalty in this country as it flourished but in a sub-conscious way in other lands.

प्रजां संरक्षति नृपः सा पर्ययति पार्वितम् ।
प्रकृतिः स्यामिनं लग्नता समुदापि च अभिति ॥
नरेशो जीवलोकोऽयं निमीशति निमीशति ।
उदेत्युदीयमाने च रागिय उपोहस्म ॥

The more the Kings will realize that they are representatives of the Great Ruler of the Universe with His eight benign attributes of protection and the subjects will become alive to their duties to the real king, the more the day of universal peace and happiness on the part of the subject and the king as well will dawn upon the present disturbed condition of the whole world.

Love between equals.—We next proceed to the consideration of love between equals. The Sanskrit word representing this attachment is *Prema*. Love between friends is this love, and its special phase is the *Prema* between husband and wife. *Prema* alone is capable of reaching perfection of selflessness. It is thus that a *Prema* appears in three grades. Taking as a clearer illustration the love between man and wife and speaking from the point of view of the weaker sex, attachment expresses itself in these three forms: (1) 'He is mine;' (2) 'I am his;' and (3) 'We,—he and I,—are one.' This last is the ideal.

In (1) the feeling is :—His interests, fate and fortune are my interests and fate and fortune. Applying the condition to the case of the *sati* for example, when she sacrifices herself for the husband, she thinks she will be of use to the husband, if she accompanies him to the other world. Owing to her unflinching virtue, she can help the man to rise to the higher world even though he may be an erring soul. Her action is in this case compared to the snake-charmer's forcibly pulling a snake out of his hole in an ant-hill.

The second phase (2) is 'I am his'.—He is her stay and support,—an idea compared usually with the climbing plant—"the entwining creeper" and the supporting tree. If the support is taken away, it is impossible for the climbing creeper to keep itself in position,—it must fall with fall of the support. Thus is the sacrifice of the *Sati* but a natural result of the intensity of the attachment.

The Vaidhi Bhakti is the preparatory stage. *Vidhi* or injunction for the practice of Bhakti is given by the Guru. Under his direction are learnt forms of *upasana* (worship) and *puja* (adoration), and *dhyana* (meditation), in fact, the practical—lessons needed for one's confirmation in the path of Bhakti. This disciplining is helpful to the contraction of bodily habits, and mental strength by virtue of which the feeling on which the next grade, the Ragatmica Bhakti depends becomes well-founded. The Ragatmica Bhakti is the most important phase of Bhakti. As a lover in love with his beloved lady, loves everything belonging to her as in the case of Juliet's glove, or Sakuntala's bracelet of lotus-fibres, so everything belonging or referring to God, the names given to God to express one's conception of Him and every mental and material concept or object become supremely dear to the Bhakta at this stage. Then there are certain special particulars peculiar to certain individuals in the direction of which their feeling becomes instantly intensified and leads them to the realisation of their ideal of bliss. As in the case of certain *Ragas* in Hindu music, the *Moorchhana* of a particular kind charms the bearer and singer, so Moorchhana (fascination) steals over one under the influence of particular feelings peculiar to individual susceptibilities. And various are the *Bhavas* or predilections, owing to which the susceptibilities become keen. Before giving the variety of these *Bhavas* and their famous illustrations, we will explain the nature of *Rasa* as connected with the idea of Bhakti.

The *Rasas* in Rhetorics are well-known as eight or nine:

* *Shringara, Hasya, Karuna, Raudra, Vira, Bhayanaka,*

* Even though nine *Rasas* are recognised in the *Sahitya Shastra*, still in the philosophy of the *Upasana Kanda* of the *Vedas*, the whole of the *Brahmanda* as manifested in the 14 worlds is taken to correspond to the twice seven-fold *Rasas* i.e., 14 in all. Out of these seven are recognised as *Molina* or impure *Rasas*. *Shringara*, in the *Bhakti Shastra* is at the root of all the 14 *Rasas*, while *Shanta*, the ninth, pervades all the pure seven *Rasas*.

DARSHANIC BHUMI.

PLANES OF KNOWLEDGE.

XII.

Say the Vedas—"The basis of Atmagnana (knowledge of self) is the knowledge of the Gnana Bhumi—*Planes of knowledge.*"

Handicraft and industries characterise the first stage in the progress of a people. The next stage is that of advance in science. Discoveries and inventions are now made which conduce to material prosperity. Up to this time, the search is outward: the material world engrosses all attention and energy. Then a time comes, when the search becomes inward. This is the beginning of Philosophy.

India had begun this inward search into the super-sensuous world long before any other nation had even dreamt of its existence. The wonderful truths (in comparison with which the truths of the material world discovered by science, are but shadows), the wonderful truths relating to the aforesaid subtle world discovered by the Rishis of India have been arranged in seven systems, called the seven systems of Hindu Philosophy.

What will it avail a nation, if it makes the greatest progress in arts, industries, science and so forth from the materialistic point of view, but none in the field of knowledge transcending all these. For material prosperity is not the be-all and the end-all of human life. What then is the goal, the aim and end of human existence? What is that, by obtaining which, we obtain everything? How to obtain this? The Gnana-Kanda of the Vedas—the Hindu Philosophy answers these questions.

As has already been indicated in the foreword, a human being has seven planes of wisdom (Sapta—Gnana—Bhumi) in his spiritual career in life. He in his evolution towards perfection has to pass those one by one. They are like the seven rungs of a ladder, helping the Jiva to ascend to the Absolute.

In the sixth stage (Anandapada), a man is able to see in Ishwara the existence of the insentient (achetana) world of Karma, and the conscious world of Daiva ; and thus realising the unity of all things in Ishwara enjoys unutterable bliss.

In the seventh and the last stage (Paratpara), the Jiva sees no difference between himself and the supreme one, and is thus merged into that One Supreme Existence.

In other words :—At the end of the first stage of knowledge, the Jiva feels that he has learnt what had to be learnt. In the second stage, the Jiva renounces what had to be renounced. In the third stage, the Jiva feels that he has acquired what powers he had to acquire. "I have seen enough of the play of Maya : I shall no longer be bound by it" thus feels the Jiva while he is in the fourth stage. In the fifth stage he realises that the universe is Brahman. "Brahman is the universe" such is the consciousness of the Jivatma in the sixth stage of knowledge.. In the last stage, he feels that he himself is the all-pervading, limitless, unchangeable Brahman—one without a second.

These seven planes of knowledge are connected with the seven schools of Indian philosophy in categorical order. Thus the Gnananda plane of knowledge is connected with the Nyaya system of philosophy ; the Saunyasada with the Vaiseshick System ; the Yogada with the Yoga System ; the Lilomukti with the Sankhya System; the Satpada with the Karma Mimansa System ; the Anandapada with the Upasana Mimansa System; and the Paratpara with the Vedanta System of Philosophy. We have dealt with each of these systems of philosophy in a separate section.

We give, in connection with the division of the planes of knowledge and planes of ignorance, a chart which will explain our point at a glance.

The Chart of Mahakash Golak (containing seven Gnana Bhumi and seven Agnana Bhumi).

THE WORLDS' ETERNAL RELIGION

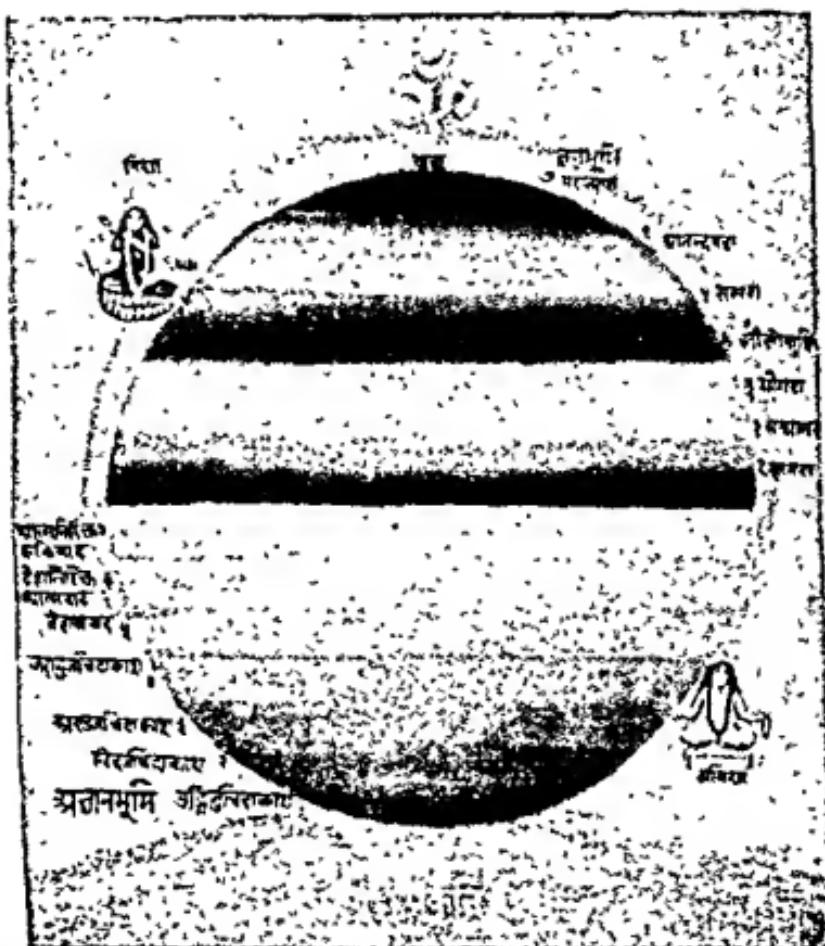


Illustration
No. 4

THE MOHAKASHA GOLAKA.

The above chart together with the illustration No. 4 will include all grades and phases of philosophical thought of every land beyond India, Eastern as well as Western.

We now pass on to deal with the ten stages of man.

Man's ten stages.—The seven systems of Hindu Philosophy are in accordance with the Jiva's seven stages of wisdom. The Hindu scriptures say that in the Jiva's whole career,

॥ हे विद्यानविदो विग्रा: । नन्यज्ञानस्य सप्तभिः ।
 प्रपूर्णं सप्तभिः सम्यक् तथा ज्ञानस्य भूमिभिः ॥
 नूनमास्ते महाकाशगोलकं परमाङ्गुरम् ।
 तस्य निष्पत्तराः सप्त सप्तच्छायाप्रपूरिताः ॥
 उच्चैः सप्तस्तराः सप्तज्योतिर्भिर्थैव पूरिताः ।
 अधः छायास्तराः सन्ति चत्वारो हि समष्टिः ॥
 चतुर्धा भूतसङ्घानां चिंदाकारेन दृतिः ।
 स्तरा अज्ञानभूमीनां तत ऊर्ध्वं गताख्यः ॥
 ज्ञानभूमिस्तराः सप्त क्रमादशविधानमी ।
 धृत्याऽधिकारान् समूर्णान् पिरडान् दैवांश्च मानवान् ॥
 व्याप्तुयन्ति न सन्देहस्तस्माद्विज्ञानवित्तमाः ।
 एतद्यग्विधेष्वेवाधिकारेषु द्विजोत्तमाः ॥
 निष्पादिष्टतरा पवसुष्येद्यतमास्तथा ।
 दार्शनिकाधिकारा हि सन्ति समिलिता ध्रुवम् ॥
 अध्यय्यद्युत्तोर्यां सा प्रहृतिर्म पटीयसी ।
 मत्तो व्यक्ता महाकाशगोलकेऽप्र प्रकाशते ॥
 ऊर्ध्वगाः सप्त भूमीर्वं सा विद्यारूपतोऽशुते ।
 अविद्यारूपतो विग्रा: । सप्तभूमीश्च निष्पादाः ॥
 सप्तच्छायाभिरेताभिज्यैतिभिः सप्तभिस्तथा ।
 परिपूर्णं महाकाशगोलकं मे जडात्मिका ॥
 विमीर्ति प्रकृतीनित्यं नूनमाधाररूपतः ।
 यद्यं तस्योपरिष्ठाय सन्तिष्ठे शुद्धधिनमयः ॥
 ज्ञानिनः स्याद्विद्ययस्यादोऽथात्मगोलकदर्शनम् ।
 महर्शनं ध्रुवं कर्तुं शकुयात्सर्वथैव सः ॥
 धैदिफैर्दशनैषकं ज्ञानमेवास्ति लोचनम् ।
 एतदर्थं न सन्देहः सत्यं सत्यं ध्रुवीमि धः ॥

It will therefore be seen from the chart given that, all the philosophical systems of the world will come under one or the other of these ten stages of man (viz., the fifth, sixth and the seventh stages of ignorance and the seven stages of wisdom).

DESH KALA AND SRISHTI.

TIME, SPACE AND CREATION.

XIII.

According to the Vedas, all creation results from Iswara (i.e., the Supreme Purusha) and His Prakriti (i.e., Maya). Amongst created things, time is regarded as the vibhooti (glory) of Purusha, and space that of Prakriti.*

Although particular macrocosmic and microcosmic creations have their end in time, yet the endless chain of creation goes on for ever.

Hence Time (काल) and Space (देश) are regarded as eternal. Man can not conceive these two as limited in any way.

Adi-kala, the vibhooti of the Supreme Purusha, and Adi-desh, the vibhooti of Para Prakriti have each again three vibhooties. Adi-kala has for its vibhooties Mahakala, Kala, and Pita (father) and Prakriti has mother, country, body and mother.

That which swallows up everything is Mahakala, Kala is that which manifests itself as day, month, year, Yuga and Kalpa. The rest of the vibhooties bear ordinary meanings. The Hindu scriptures have to say a good deal about these vibhooties.

Kala or Time—According to the Vaidic Shastras, Kala has been divided in the following way.†

A hundred Trutis make one Par, 30 Pars make one Nimesh, 18 Nimeshas make one Kashta, 30 Kashtas make one Kala, 30 Kalas make one Ghatika, 2 Ghatikas make one

* See Daivi Mimansa Darshana.

† See Surya Siddhanta and Siddhanta Shiromani.

Our Shastras say that Pindas are found everywhere,—whether on the earth and in other *lokas*. They are in the five elements, and also in the sun, moon, stars, etc. Modern scientific men have come to recognise this truth to some extent.

(2) The creation of Brahmanda, or a solar-world system.

(3) The unbroken, continuous stream chain of creation, without beginning and without end.

The above are respectively called.*

(1) *Adhibhuta creation.*

(2) *Adhi-daiva creation, and*

(3) *Adhyatma creation.*

Of these, the first two have been held to have their beginning and end, while the third is eternal.

How a Jivatma, encased in the five sheaths comes into being by the tying of the knot of consciousness and matter (*चिन्तापृणिय*) which takes place by virtue of the *Sahaja Karma*, and how again by the force of the same Karma, he is finally absorbed in the Supreme One, has been explained in the section on "the Law of Karma." By the study of that Law, it will be evident that the Jiva is freed from the operation of the Law of Karma, thus attaining Liberation, when he ceases to do *Jaiva Karma*, and lets himself be guided by *Sahaja Karma*. This is the main teaching of the *Bhagwad Gita* on Karma.

The creation of the Jiva is explained in the Hindu scriptures in this way: It has been said that Prakriti has three gunas or principles of creation, viz., *Sattwa, Rajas and Tamas*. Now, when Prakriti begins to vibrate, the *Jivatma* (conscious Jiva) is tied to the *garb* (unconscious matter on the *Tamas* side of Prakriti). This is called *चिन्तापृणिय* by this "tying" is born the Pinda or Jiva, first as a plant. The plant-Jiva

* See *Dairi Mimansa Darshana*.

Amongst the three kinds of creations, Adhi-daiva creation is that which is connected with the first creation of the Brahmanda. And the creation of the Pinda is the Adhibhoota creation. Just as the Pitris and the Devas are at the root of Adhibhoota creation, so Mula-prakriti and Parama-Purusha are at the root of the creation of the Brahmanda. The Brahmanda comes into being from the Parama-Purusha and His Shakti in the form of Mula-prakriti. The Parama-Purusha is merely a spectator. It is the Mula-prakriti endowed with the three gunas that transforms herself into all created things by virtue of Her principle of Rajas. Brahma, Vishnu and Rudra, the presiding Deities of creation, preservation and destruction respectively, have sprung with the help of the three principles of Rajas, Sattwa and Tamas.

Creation—given in the Sankhya system : From Mula-prakriti is evolved Mahat (universal intelligence), Ahankara (Egoism), five subtle particles of matter called Tanmatras, Manas (Mind), the five senses of action, the five senses of perception, and the five great Bhootas. The subtle and invisible five Bhootas themselves are, through the action of the three gunas on them, transformed into the other Tattwas.

The five "elements" come into existence in this way :—Akash existed from eternity. From akash is evolved Vayu (Air); from Vayu, Agni (Heat and light); from Agni, Jala (Water); and from Jala, Prithivi (Earth). This is the order at the time of creation. The order is reversed at Pralaya : That is to say, the earth first melts, and is converted into water; water into heat; heat into air; and air into Akash. And then Akash merges into the Mula-prakriti.

The three * gunas are found in every existent thing. In the beginning of the world, Mahat is created out of the total Sattwic portion of the five elements; Ahankara (Egoism), from the total Tamasa portion; and the Manas (Mind) from the Rajasic portion. Again, the organ of hearing is made

* See Sudra Gita,

The spectator of this eternal creation—the play of Prakriti, is Iswar. Creation, which is for the purpose of displaying the Purusha's own nature, and which is pervaded by Iswara is called the Virat-Purusha. Beyond this is the formless one the Para-Brahma.

DAIVA JAGAT.
THE OCCULT WORLD.
XIV.

Physical science has hitherto concerned itself with the purely materialistic view of nature. Latest researches are leading the savants into the subtler regions beyond the so-called matter. But the tendency is yet to devote all energy to the materialistic side only. It will be discovered later on that this is an unfortunate waste of power; but the time is yet distant. The world is always conservative, and afraid of unexpected discoveries. Only a few earnest students pursue their study fearlessly and succeed in moulding the world's aims and ways.

Free thought reached its highest stage in India, and the bold flight of the Indian mind, when it is properly understood, will convince the thinker that much of our energy at the present time is misdirected. The fact is while the modern world is busy with the analysis and synthesis of material objects to add to the happiness of mankind, India in the im-memorial past discovered the true source of man's happiness, and established practical guidance soundly based on those discoveries.

While thus the modern world starts with the gross perceptible objects, the intuitive mind of India went beyond gross perceptions and was able to see worlds and planes and beings and constitutions, and destinies of animate as well as inanimate beings. It is our object to give in this section a general idea of the subtle worlds with which this material world of ours is intimately connected, and on which it de-

which we could take cognizance, our *Sthula Prapancha* (material world). It is lesser in size than a fourteenth part of the subtle universe with which it is in intimate connection. The fourteen worlds above mentioned are usually called a *Brahmanda*, and there is no end to the number of these *Brahmandas*. Out of these fourteen *Lokas* (worlds) seven of the worlds are called *Swargas*, and the other seven *Patalas*.* The *Bhu* or *Bhu-Loka* is the first of the seven upper *Lokas*, as already said; and the higher *Loka* connected with it is called the *Pitri Loka*. The whole *Mrityu Loka* in the *Sthula Brahmanda* is again but a fourth part of an aggregate of four worlds,—*Mrityu*, (mortal world), *Preta*, *Naraka* and *Pitri*—while itself it is less than a fourteenth of the whole *Brahmanda* just mentioned. † This four-fold existence belongs of course only to this, while other worlds above or below, have no such four-fold character.

Each *Brahmanda* (solar system) has its own creative, preservative and destructive agencies, *Brahma*, *Vishnu*, and *Maheś*. These three god-heads are indestructible, though their number is infinite with the infinity of the *Brahmandas*. The lower seven worlds are the abodes of *Asuras*, and their capital is situated in (*Patala Loka*) the lowest of all. The King of the *Asuras* lives here. From his capital the King exercises control over all the seven *Asura* (lower) worlds. Very strict enforcement of the law is needed to be practised in the regions which is under the influence of *Tamas*, because the beings inhabiting these parts are of lower spirituality than the *Devas*. All kinds of misdeeds and mischiefs, abound in these, and the *Asura-Rajya* (seven lower worlds) therefore is always a scene of havoc and crimes and corresponding severe chastisements also.

* The names of the seven upper *Lokas* in order are *Bhu*, *Bhūba*, *Swam Maha*, *Jana*, *Tapa* and *Satya*.

And the names of the seven lower worlds are : *Atala*, *Vitala*, *Sutala*, *Talatala*, *Mahatala*, *Rasatala*, *Patala*.

† See *Shambhu Gita*.

All the fourteen worlds have certain destinies. As with man, so with Brahma, Vishnu and Mahesh, there is a succession of days and nights. During Brahma's day or waking condition all creation thrives. When Brahma's night comes, or in other words, when Brahma goes to sleep, the whole of the Bhru-Loka together with the two upper worlds, and the seven (lower) Asura worlds go into annihilation. Then comes the period of Vishnu's sleep, and the fourth upper world then disappears. Then during Rudra's sleep, the fifth upper world is destroyed. The upper sixth and the seventh world are so high that they do not undergo any change until the destruction of the whole Brahmanda (solar system) takes place. *

The two highest worlds are the region where the highest representatives of Saguna Upasana (worship) and of Gnana (knowledge) live, and where the Liberations called *Samipya*, *Salokya* and *Sarupya* but not *Sayujya*, are realised. The higher Devas, the Mahatmas and higher Rishis live in these highest worlds.

Brahma, Vishnu and Mahesh are eternal. They never fall lower. They are *Iswaras*, not *Jivas*. There is no death for them as there is for the *Jivas*. They are absorbed into the Supreme on the disappearance of the whole Brahmandas, over which they preside.

The Devatas are of three kinds, viz., *Devas*, *Rishis* and *Pitris*. † There are numerous sub-classes among them, and Varna and Asram dharma also prevails in their midst.

The *Devas* are *Nitya* (eternal) and *Naimittica* (temporary). Indra, Yama, 8 Basus, 11 Rudras, 12 Adityas, Varuna, Agni, &c., are *Nitya* as occupants of the Kingly office; ‡ The individual occupants are liable to change, but the offices are permanent like what are called in law corporations sole. The *Naimittica* *Devas* are connected with or preside over,

* See Purana Sanhita.

† See Daivi Mimansa Philosophy.

‡ See Shambhu Gita.

dies in the ordinary course. But the Sukshma Sharira survives and helps rebirth. Besides being a Bhokta, man in this world is a *Karta* (doer) also, and this active side of his existence has everything to do with his future development.

In the relation he can keep with the three kinds of Karma—the *Sahaja*, the *Aisha* and the *Jaiva*, lies his destiny, (as explained in the section of Karma) and it is thus almost wholly in his hand. This is a supreme advantage, it will be remembered, accruing to man in his human stage in life-evolution. If he follows his individual Karma which may be good or bad as decided by the Shastras, the consequence will be correspondingly good or bad; the latter leads to his fall back into the lower stages of life, the former contributes to his spiritual advancement. The *Jaiva Karma* is capable of taking the Jiva to the highest stage,—the seventh higher world,—if he performs the Karma in conformity with the Shastras, conquering at the same time the recurrence of alternate birth and death. If he follows the *Aisha Karma*, he grows in power, gradually reaching the highest sources of power,—the Trimurti (Brahma, Vishnu and Mahesh) and ultimately becomes one with them. If he follows the *Sahaja Karma*, he enjoys the happiest and most useful and most powerful of all conditions, becoming a Jivan-Mukta in life, and Mukta after death.*

Short of this high goal, conscious Karma of either of the two sorts (*Jaiva* and *Aisha*), or both may be practised. In this connection the practice of Yoga plays a vital part. Every human being doing any responsible Karma is a practiser of Yoga in some form or other. The ordinary performer of *Kamya* or *Nitya*, or *Naimittic* Karma is unconsciously doing it under Yogic conditions. The Yogi is conscious of what he is doing, and can achieve positive progress, both his own as well as that of others. For example, the Karma Yogi at the Shraddha ceremony is able

* See Section on Mukti.

Sakama side, raising man to higher and higher power till at last he becomes one of the Trimurtis—the Brahma, Vishnu and Mahesh. The third, the last and the best, is what leads to Jivani-Mukti. The pure Jaiva Karma is one of a militant character, a work of heroic struggle in which one has to perform the *Shuddha* (pure) Karma, and avoid the *Ashuddha* (impure) Karma. By the performance of the Shuddha Karma, man can reach the seventh world in the end, reaching the dignity of Mahatmas and obtaining Makti directly. This is called the *Shukla Gati*.* The other *Gati* is the *Krishna Gati*. It has been said that in his primary human condition man alternately becomes Pitri and Man, by death and rebirth. Then by progress in Karma, he comes into connection with the Priti Loka and Naraka. For man in this condition, the Pitri Loka is the *Swarga*—the place of happiness; while Naraka is the place of suffering both involving conscious Bhoga. Again, the Pitri Loka is the place for Bhoga, and the mortal world is the place for Karma. The alternate recurrence, without further progress, from Mrityu Loka to Preta Loka, then Naraka, Preta and Mrityu Lokas, then Pitri, Preta Lokas and Mrityu Loka according to the nature of the Karma is the *Krishna Gati*.

The second case is the dedication of the Jaiva Karma to the Aisha Karma. By the performance of sacrifices winning the favour of the Devatas and rising to higher and higher powers with the desire of ruling, the Jiva wins the positions of the Devas themselves gradually realising Salokya, Samipya Sarupya and Sayujya Muktis, the last being selfless absorption into the object of devotion. The ideal of this Karma is to become one of the Trimurtis (Brahma, Vishnu and Mahesh). But the Sayujya of the Nirguna character must be distinguished from this. Here there is consciousness of self and power as realised in the Supreme deity, subject and object being distinct; while in the Nirguna Sayujya the condition is not one of subject and object, but self, and one only without a second.

* See Bhagwat Gita.

Plant life is a common expression and consciousness is being posited for it in the most recent experiments on the subject, that life is discovered to be as interesting as that of any other being of sense and consciousness. From the most primary stage of plant life ferns or grasses or other forms, yet earlier, the most developed and varied structures have developed, such as the cocoa-palm to the mighty oak or the ever-branching banyan. But all fall within the vegetable kingdom. These are recognised in the Indian philosophy as the *Udbhijja*—the sprouting stage of life-consciousness. The first animal life according to the earlier conclusion of zoology is reptile life. It will be easily seen that this stage is a later one. The idea of the protoplasm now established in zoology shows the long chain in the evolution of life. Hindus do not stop at protoplasm and man. They go behind protoplasm and after the state of man. The Indian idea has based its enquiry on the first form assumed by the new evolute in the nature's changing stage. As sprouting is noted as the general characteristic in the first stage of plant life, so the vapour-born (germ) *Swedaja* is taken as the next stage; all minute germ life belongs to this class; the idea of the bacilli, germs of disease occurred to ancient India far back, as a necessary stage before the idea of the more positively manifest life could develop. At the next stage is recognised another division,—*Andaja*, the egg-born life. It will be contended that the embryonic or egg-condition is common to all life whatever. But it should be remembered that these divisions, into stages of evolution are only conventional just as they are in all enquiry of such subjects e.g., in the analysis of the white ray of light the vibgyor are not distinct compartments, but one developing infinitesimally their shades, into another. Yet for convenience the seven colours are admitted as separate facts. Differences merge into unity when gradual growth from one type of being into another is admitted to be a perpetual fact. The anatomy in the case of the quadraped is found to be but the further development of the anatomy of the feathered biped and this

reflecting animal becomes self-conscious in a distinct manner and develops free will which was not the characteristic at any previous animal stage in the line and the onward march of evolution. The very advantage of free will, the boon as it were for furthering his right and safe and glorious evolution towards the highest goal, acts as a clog in his course and with the animal instincts and passions and propensities predominant in his nature, he exercises that free will not in harmony and consonance with nature, but against it, so as to serve his individual purposes that are no longer suggested by nature, but invented by himself only to lower his aptitude for progress. He suffers in consequence and the goal and object of nature regarding his advance are frustrated.

If he had left himself to the motherly care of nature that nurtured him from the earliest *Udbhijja* condition of life to the previous stage, he could have smoothly and straightway gone on to the very goal that nature has in view, giving him Perfect Freedom and Absolute self-realisation. But instead of that smooth onward march man with the animal instincts yet violently aggressive, retarded his upward evolution and falling back into animality created for himself the lowest round of recurring life and death, undergoing a repeated struggle in the onward march from repeatedly incurred back stages of his animal evolution.

We will now try to show what man as an individual being is constituted of. At the very outset we are easily impressed by the fact that man's body is made out of the food that he eats, just as in the case of all the previous four stages of life-evolution,—the plant, the germ, the egg-born, and the sac-born.† But there is a subtler combination of elements entering into evolving life at each of these four stages. In the first or *Udbhijya* stage the food element consisting of gross substances predominates, in the next the *Swedaja*

† It has been stated in the section on *Time, Space and Creation* through how many lakhs of *yonis* the Jiva passes.

other two. In the sac-born or uteric stage the intelligence or the *Vignamaya kosh* rises to superiority. And in the human animal, the *Anandamaya kosh* or the factor of joy impulse is all-powerful. His evolution during the earlier stages of his human life being completed by degrees, man is able to establish a conscious connection with the world of higher beings than himself. The Devatas and Asuras who also have a gradation among them, possess higher physical and superphysical powers than man. Man becomes intimately connected with them in proportion to his own advance, until in the ultimate stage he enjoys all the bliss that may be desired by him and that is intended by nature for him. He enjoys perfect advancement in the happiness in this world and the highest bliss in the form of self-realisation from which there is no return to this painful existence.

The first manifestation of phenomenal life is philosophically explained as the knotting together of the conscious *chit* with the unconscious *Jada*. The untying of this knot is the necessary condition of the final beatitude. An essential condition of realising this desirable end is that man should yield himself up entirely into the hands of mother nature. The man—to receive the exalted endowment of which there is her question, must himself do something, must place himself (perhaps not intentionally or consciously) in the right mental attitude. What this is has been pointed out already many times both indirectly and directly, and may be once again indicated in the words of an undoubtedly inspired writer. (It is the deity or cosmic sense that speaks:—) "Once more listen to my excellent words,—most mysterious of all. Strongly I like you, therefore I will declare what is your welfare मन्मना भव ...to मै गुरु 'on me place your mind, devote yourself to me, forsaking all else, come to me as your sole refuge, I will release you from all sin, from all doubt.'* And with a free will owned by him

* Bucko's "Cosmic Consciousness" p. 314.

of the macrocosm—the universe. The constituents physical and superphysical in both are the same; they emanate from one and the same source and after due stages of progress are re-absorbed into the same source. In Sanskrit terminology the *Pinda* and the *Brahmanda* are the same.

Now the *Brahmanda* has been determined by Hindu philosophers to be fourteen-fold and from a central plane are conceived *Sapta Swargas* and *Sapta Patalas** in opposite directions, the former being deemed as being above the plane, the latter below it. The human being has to bear all the responsibility, by the very fact of his evolution and satisfying his connection with these worlds. They are related to his being as helpful in view of his progress or harmful as leading him to fall.

It is in man's power to have direct knowledge of these worlds and having risen to the middle plane in Nature's own course of his evolution, he has to administer to his progress upward by subordinating his animal instincts and developing the spiritual ones. He succeeds in developing the inner sight and is able to enjoy a vision of all in proportion to his progress. The progress is a matter of man's achievement. Nature is indeed furthering his higher evolution, just as She had been doing through the earlier four stages of *Udbhijja*, *Svedaja*, *Andaja* and *Jarayuja*. But Nature further blesses him with a power at the very stage of his human evolution. It is a power and as such it depends on its master and user to obtain good from its use or reap evil from its abuse. The free will that comes to Man, the Self Consciousness, the reflecting power is that power and as already said, it is on his willingness to use this power rightly that he will help on the course of evolution started by Nature. His connection with the other worlds is the vital point in the case.

Uncivilised man in evolution is subject to life and death and re-birth and re-death in his own sphere until his free will

* See section on occult world.

To reach this final goal a three-fold purification is necessary—*Adhibhuta Shuddhi*, *Adhidaira Shuddhi* and *Adhyatma Shuddhi*; the latter two proceed from *Karma*, *Upasana* and *Gnana* with the help of the Devas and of the Rishis; *Karma* and *Upasana* have been treated of in separate chapters * and *Gnana* is the gradually rising realisation of knowledge † as developed in the Darshanas which also are explained in due order in other chapters. The first—the *Adhibhuta Shuddhi* which depends by far on the disciplining of the body and control over external circumstances, is attained by means of the main factor of the special Dharma of Hindus—the *Varnashram Dharmā*. ‡ The help of the Pitris plays an important part in the progress of the soul in the stage in which the larger part of life has to be passed by man.

From the beginning of the knotting up of Chit and Jada as described in the section on the Law of Karma, up to the evolution of man at this stage, the progress is almost automatical, being the result of Nature's own Karma, the *Sahaja Karma*. This progress needs not be understood as re-incarnation of the Soul, which will be pointed out as an essential fact in the progress under *Jaiva Karma* next treated of. In this progress there is no responsible Conscious Karma on the part of the Soul, but such Karma as is helped on by the Devatas for general advancement of the Soul to a stage of ability to perform responsible Karma which has been called *Jaiva Karma* by *Karma Mimansa Darsana*. § The four stages of pre-human progress comprehend 84 lacs of Yonis, each stage being a Group-Soul under the care a particular Devata. In the succession of births in each of the four kingdoms, there is no delay in passing from one Yoni to another. But when one whole kingdom is over, some time is taken by the Devatas, before the progress in the next kingdom commences. When,

* Karma in chapters 4 and 20. Upasana in chapters from 5 to 11.

† See chapters from 12 to 16.

‡ Dealt with in a separate chapter.

§ See *Karma Mimansa Philosophy of Bharadwaja*.

VEDIC DARSHAN.

HINDU PHILOSOPHY.

XVI.

We have already dealt with the seven upper Planes of Knowledge in another Section and we have also shown in it that each of the Seven Systems of Hindu Philosophy is connected with a plane of knowledge. As the Seven Planes of Knowledge are complete and comprehensive, so are the Seven Systems of Philosophy ; and they include all schools of Hindu Philosophy. The Darshanas of the Shaiva sect such as Pashupata Darshana, and Shaiva Darshana &c., and the Darshanas of the Shaktas, such as several Tantric Systems of Philosophy, and also the Systems of the Vaishnava sect, consisting of the doctrine of Dualism, and qualified Dualism, and so on are all included in one or other of the aforesaid Seven Systems of Hindu Philosophy.

We can divide these Seven Systems into three Groups (Prasthanas). The first group is called *Padartha-Vada* group, the second is *Sankhya-Pravachana*, and the third is the *Mimamsa* group.

The Seven System of Philosophy are:—

1. The Nyaya System.
2. The Vaisheshika System.
3. The Yoga System.
4. The Sankhya System.
5. The Karma Mimamsa System.
 - (a) The first half by Bharadwaja ; and
 - (b) The second half by Jaimini.
6. The Daiyi Mimamsa System.
7. The Brahma Mimamsa or the Vedanta System.

Thus we find that the division of philosophy into Seven Systems is a perfectly natural division. The first two are called *Padartha-Vada* group, the third and the fourth belong to the *Sankhya* group; and the last three to the *Mimamsa* group of Philosophy.

and evils of life here and hereafter, and goes beyond all re-births. In fact he attains Nisreyasa,—Perfect Beatitude, and Moksha,—final Liberation.

The pains to which the human life is subject are due to the Soul's Connection and union with matter i. e., the material body, and its continued and frequent re-births. These births are the results of the human mind's constant pravritti (activity), which produces Karma. And Karma again produces results, requiring rewards for meritorious deeds and punishments for evil acts.

The pravritti of the mind has sprung from the fault of dislike, or desire, or stupidity. The origin of these defects is traced to *Mithya jnana* or wrong Knowledge, or Ignorance. The Nyaya intends to remove this ignorance concerning the Soul and the Universe by the True Knowledge. This will destroy the faults of desire and dislike, with that will pass away Pravritti. Re-births will then cease, and pain and misery will be entirely removed. The removal of all pains and the restoration of the Soul to its original State of Rest is *Nisreyasa* which is the *Summum bonum* at which the Nyaya aims.

The Nisreyasa is to be attained through Knowledge, which means the conviction of the Soul's eternal existence distinct from the body. Goutama enumerates sixteen topics to be studied which will help one to attain True Knowledge. They are as follows:—

1. *Pramana*, means of right Knowledge.
2. *Prameya*, object of right Knowledge.
3. *Samsaya*, doubt.
4. *Prayojana*, motive, purpose.
5. *Drishktanta*, illustration.
6. *Siddhanta*, proved truth.
7. *Avayava*, members, or syllogistic premises.
8. *Tarka*, Confutation.
9. *Nirnaya*, Decision, ascertainment.

Substance is divided into nine classes, viz:—

1. Earth.
2. Water.
3. Energy.
4. Air.
5. Ether (Atma).
6. Time.
7. Space.
8. Soul (Atma).
9. Mind. .

Kanada regards the Soul as ubiquitous and infinite,—it has the qualities of number and the like, which are possessed by space and time. Its existence is proved by the I-ness (self-identity) and also from the fact that there is an agent who controls the Senses, as a knife cuts. Without it, the Senses would be useless, for they are instruments of an unseen Ruler.

All material Substances, according to Kanada, are primarily Atoms and secondarily aggregates of atoms. They are eternal in Atoms, and transient in aggregates. Kanada thus explains the "existence", and "aggregation" of atoms.

Kanada dwells on the categories to the minutest point,—so much so that perhaps it includes all that modern physical Science says. In fact his system is a diagnosis of Nature (Matter),—of what we perceive by the Senses. In Kanada's opinion therefore the study of Nature to the minutest point, to understand Her thoroughly, thus being able to see the difference of the Soul with Nature, is the way to Final Beatitude.

III. The Yoga Philosophy.—Patanjali the founder of this system says that God, Iswara, the Supreme Ruler is a Soul or Spirit distinct from other Souls, unaffected by the ills with which they are beset, unconcerned with good or bad deeds

perfectly stilled,—in which complete separation of the Soul has taken place with the body, and therefore mind's occupation is gone. Yet the Soul remains awhile invested with body and works, as the potter's wheel continues whirling for a time by the force of the impulse given to it previously. Therefore Yoga and its result,—Samadhi and Kaivalya, can be attained even in this life.

The Yoga then goes on to describe the different steps by which Kaivalya can be attained. They are eight in number, namely :—

1. *Yama*, control of the Senses.
2. *Niyama*, to acquire purification of the mental faculties.
3. *Asana*, bodily postures that help meditation.
4. *Pranayam*, control of the Prana through the control of breaths.
5. *Pratyahara*, gathering the Senses inwards.
6. *Dharana*, holding the mind to a certain point in the supersensual world.
7. *Dhyana*, mind's remaining fixed in an unbroken current in God.
8. *Samadhi*, trance, or super-consciousness.

This great Samadhi is the end of Yoga, this Union of the human Soul with the Supreme Soul. This is the State in which man does not exist, but only the Supreme One. This is *Kaivalya*.

IV. The Sankhya Philosophy.—The system of Philosophy has the great Rishi Kapila for its founder. The Sankhya system avoids the discussion of the existence of God. It does not say that there is no God. It simply says that the existence of God will not be attempted to be proved by the Sankhya. The Sankhya is not an atheistic philosophy, as it is erroneously supposed by many. It holds that God can be perceived and seen, but only by super-consciousness.

All the changes, expansions, manifestations and developments of Prakriti in Creation are due to Her three inherent Gunas, or principles of Creation, namely, *Sattwa*, *Rajas* and *Tamas*.

The first and highest is *Sattwa*. It is alleviating, enlightening, attended with happiness, and virtue predominates in it. The second is *Rajas*. It is active, and attended with misery. The third and the lowest is *Tamas*. It is heavy and obstructive, attended with sorrow and dulness. These three Gunas are not mere accidents, or qualities of Prakriti, but are of Her essence and substance, and enter into Her composition.

Thus we find that Prakriti and Purusha exist from eternity in a mysterious union. Prakriti, on account of Her three Gunas, is productive and produces this universe. The result of this mysterious union is production of Mahat or Buddhi (Understanding, Intelligence, Super-Consciousness). It is the first Creation of Prakriti.

From Buddhi proceeds Ahamkara (Egoism) which brings the perception of *I am*. From this Ahamkara are produced the five Principles, called Tanmatras, which are five subtle particles or atoms. The five grosser elements are earth, water, fire, air, and ether. From Ahamkara are also produced eleven organs of Sense and action (Indriyas), five (eyes, ears, &c.,) being those of Knowledge, and five (hands, feet &c.) of action. The remaining eleventh sense is internal,—an organ both of Knowledge and action. This organ is termed Manas or Mind.

These eleven organs with Ahamkara and Buddhi are thirteen "Instruments of Knowledge." An external organ of Knowledge brings in the sensation, the internal organ (mind) then examines. Ahamkara appropriates the perception as being the perceiver's own; Buddhi resolves, and an organ of action executes.

The second chapter deals with Seed of Karma, and discusses how Karma is the cause of in-born impulses and tendencies ; the relation of Karma to Creation, which is said to be dependent on Karma ; the scientific explanation of caste and Asram Systems; re-incarnation of Souls, and the 16 Vedic Sanskaras, their philosophy, and how the purification, of Karma is attained by the purification of Sanskara, and so on.

The third chapter deals mainly with Karma, its nature, its relation to in-born impulses and tendencies and to Law of Karma in general, the philosophy of re-incarnation, the three kinds of principal Karma, i. e., *Jaiva Karma*, *Aisha Karma* and *Sahaja Karma** and similar topics.

The fourth and the last chapter deals with :—

Moksha or liberation : how it can be attained by good and virtuous acts ; what is renunciation ; how to control Nature ; special aspects of Karma, and other topics.

V. (b) *Jaimini's Karma Mimansa System*.—This is rather a defence of the Vedic rites and rituals than a philosophy. Its whole scope is the ascertainment of Dharma. Dharma here signifying Sacrifices, Rites, Rituals, and other acts of religion ordained in the Vedas.

Both these two systems together, namely V (a) and V (b) form one system, called the Mimamsa System, of which V (a) is the first part, and V (b) the second. The first part deals with the law of Karma in general, the second deals with the Vedic System of Karma, i. e. Vedic rites and ceremonies and sacrifices.

VI. *Daiti Mimamsa Philosophy*.—This System lays emphasis on the Blissful Character of the Supreme and holds that Brahman and its Shakti, like fire and its burning quality, are identical ; that creation proceeds from Shakti ; and urges

*These have been explained at length on the section on the Law of Karma.

Some of the topics discussed in this system of Philosophy have been drawn up to explain and illustrate the Sections on "The Occult world," and "Worship."

VII. The Vedanta Philosophy.—

This is the most important of all the Hindu Philosophies. In fact, it is *the last thing in all Philosophy*. The great structure of the Hindu religion stands on the strong foundation of the Vedanta Philosophy.

It is a development of the Philosophy of the Vedas,—especially that of the Upanishads. The great Rishi, Veda-Vyasa wrote his wonderful *Brahma-Sutras* based on the Philosophy of the Vedas and the Upanishads. Then many great and learned men wrote commentaries on them, and thus fully developed the Vedanta Philosophy.

The Vedanta Sutra begins: "Now, therefore is the enquiry concerning Brahma, the Supreme One."

"He is that, whence are the creation, continuance, and dissolution."

"He is the Omnipotent Creator of the worlds, and Omniscient Author of revelation."

"This appears from the import and right understanding of the Vedas."

In the first chapter of the Sutras, the nature of the Supreme One has been discussed. Innumerable passages have been quoted from the various Upanishads. We shall quote a few.

The most important tenet of the Vedanta is that the Supreme One is the material as well as the efficient and instrumental cause of the universe.

Holding that there is absolutely *nothing else in the whole universe but That One*, the Vedanta goes on to describe the nature of That One.

formed into worldly appearances. Various changes are presented to the same dreaming Soul. Diverse illusory shapes and disguises are assumed by the same spirit."

"Unfairness and want of mercy are not to be imputed to Him, because some are happy, others are miserable and others again under both pleasure and pain. Everyone has his lot fixed according to his Karma and merits,—his previous virtues and vice in a former state of the universe, which has no beginning in time. The rain-cloud distributes rain freely and impartially, yet the sprout varies according to the seeds."

The Soul is immortal. Individual Souls are in the Vedas compared to sparks issuing from a blazing fire. The Soul is eternal and unborn. Its emanation is no birth and no original production. It is perpetually existent and conscious, not merely by association with the mind, as the Vaisheshiks hold.

The Soul is not of finite dimensions, nor minutely small, abiding within the heart and no bigger than the hundredth part of a hundredth of a hair's point (*i. e.* ethereal). On the contrary, being identical with the Supreme Brahman, it participates of its infinity.

The Soul is active, and not merely passive as the Sankhyas maintain. Its activity, however, is not essential. As the carpenter, tools in hand, toils and suffers, so the Soul in conjunction with its instruments, *i. e.*, body, senses, organs,—is active, and quitting them, reposes.

Blind in the darkness of ignorance, the Soul is guided in its actions and fruition, in its attainment of Knowledge and consequent liberation and bliss, by the Supreme Ruler, who causes it to act conformably with its previous resolves.

The Soul is, as it were, a portion of the Supreme Ruler, as a spark of fire. The Supreme, however, does not partake of the pain and pleasure of which the human Soul is conscious.



Everything in the universe is invested by the Supreme with three *gunas* or principles, namely, *Sattva*, *Rajas*, and *Tamas*, the nature of which has already been described.

These three principles affect men in everything according to their natural tendencies; and according as they possess them in a higher or lower degree, will they contrive to rise, or to fall, to improve in virtue and goodness and approach towards Him, or cultivate vicious propensities, and wander away farther and farther from Brahman.

The Sutras say: "Just as a man from darkness or distance, mistakes a piece of rope for a snake, so has he under the influence of ignorance, created for himself an outward world, which, like the imaginary snake, does not really exist. Thus he goes on performing various acts in this imaginary world: Man becomes the plaything of his own Karma. And his Karma brings him punishment for sinful acts, and happiness for good deeds. Thus he continues to suffer pain or enjoy happiness through many births, till, at the fulness of time, his Ignorance is destroyed, and then he finds himself united with the Supreme One, he finds that in reality he never had a separate existence from the Supreme Brahman."

The human Soul, thus created by the Lord's mysterious Maya, is incased in a body, as in a sheath (*Kosha*), or rather in a succession of sheaths. The first or the innermost sheath is the *Anandamaya*. In this Kosha the Jiva feels the divine happiness indirectly, and his existence as separate from the Brahman owing to Maya. This is the Jiva's *Karana Sharira*.

Vijnanmaya (Intellectual) is the second sheath. It is composed of the Tanmatras and Buddhi (Intellect) and the five Senses.

The next sheath is *Manomaya* (mental) in which the mind is joined with the above.

The fourth is the *Pranmaya* (vital) sheath. It comprises the organs of action and of Prana or the Vital principles.

VARNAshRAMA DHARMA.

(THE SYSTEM OF CASTES AND STAGES OF LIFE.)

THE SPECIAL DHARMA OF HINDUS.

XVII.

We have dealt with the growth of the human Soul from the automatic condition to the Self-Conscious responsible man, on whom his progress in future devolves as a responsible being. This progress is fully helped by the time-honoured religious system of India, well-known under the Indian name of Varnashrama.

We will first inquire into the question as to how the Varna or caste by birth is inevitable in evolution. The social and religious condition of every nation will show us with the slightest thought that castes and progressive stages of life from ignorance to wisdom, are common features among men prevailing silently in practice and, not always clearly or emphatically defined by man. Nay further, inter-marriage and inter-dining are equally exclusive in their character in such nations. This natural exclusiveness asserts itself where classes differ in status or power. In India this characteristic of Society was fully recognised and the principles of caste as an inevitable nature-made institution, were formulated depending solely on the individual's aptitude for the performance of certain duties, depending on the body, on the mind, on the intellect and on the spirit of the man. The tendency of the whole race being to fit the body for work and the mind for thought and the spirit with the intellect for a certain final goal of life, the stages of advance towards, and the realisation of this goal were termed, in the same natural course of the needs of advancing life, the four ends of human life,—*Kama* (satisfaction of worldly longings), *Artha* (gain), *Dharma* (righteousness) and *Moksha* (Liberation). The conduct of life was shaped accordingly by the masters of wisdom and power, and a thoroughly trustworthy code of laws assured the progress of the human soul towards the desired culmination.

the *Devas* are attracted to certain select spots, or persons, or combination of certain mystic figures, or syllables, to which all is given the name of *Peeta*.* We may call it a mystical Shrine. A holy water place, an image representing some *Devas*, the sacrificial fire, man's own body can be used as such *Peethas*. With proper spiritual arrangements and mantras the *Devas* come to be present at the *Peethas*, and help human beings respecting their wants and wishes. Woman and man as wife and husband devoted to each other in perfect purity and chastity, uniting to procreate offspring, form in their union such a *peetha*, to which the *Pitris* and *Devas* are attracted with the benign desire to help the conception of a pure Soul in the expected offspring. This *Peetha* is formed in coition automatically for good or for evil, according to the condition mental and physical of the two. A general fact about the agency of the *Pitris* in governing the generation of beings may be noted here. The *Pitris* govern the changes of the seasons and their action in the case of human propagation is like a spontaneous act in the case even of wild, uncivilised tribes. This, so far as the gross body alone is concerned. But their agency is especially useful in the spiritual way only where the operation of Varnasram dharma is an established fact. This spontaneous formation of a *Peetha* is explained more fully elsewhere.† The soul (*jiva*) is endowed with the gross body *Sthula Sharira* by the *Pitris*, and the *Devas* convey the *Jiva* in the *Sukshma Sharira* to the *Peetha* and help the *Jiva* to settle in the mother's womb when the moment of conception comes.‡ This is a purification of the seed imparted by the rite called *Garbhadhan Samskar*.

It is in fact in proportion to the purity of the parents that a proper body with the high qualities will be developed with the help of the *Pitris* and *Devis*. In lesser purity the

* See the Section on "The Mystic circle."

† See the Section on "The Mystic circle."

‡ See Shambha Gita.

As shown above, when parents strive to be pure the offspring rises in spirituality and must in the long run through repeated births and deaths reach the stage of the highest *Varna*. It is a spiritual function, not mechanical and worldly. You can not turn a butcher of to-day into a Brahman to-morrow, nor a Shepherd into a Mighty Ruler or Administrator in one birth. The Science of religion recognises no accidents. Every thing comes as regular cause and effect, and as effects follow causes duly, religious Science takes hold of the causes and commands the appearance of the results. All mankind is to be led finally to *Moksha*,—*Kama*, *Artha*, *Dharma* and *Moksha* being the stage-goals for the whole of mankind. This is a natural arrangement growing out of the existing state of things, just as life grows through the four stages of :—

1. *Udvijja*.
2. *Swedaja*.
3. *Andaja*.
4. *Jarayuja*.

The perfected *Jarayuja*, the human animal has correspondingly to pass through four stages, which can be determined by the function each aspires to serve :—

1. *Kama*, a function of the animal instinct, marks the *Shudra* stage.
2. *Artha*, which contributes to the fulfilment of *Kama*, at the same time governing it, is the characteristic of the *Vaishya* stage.
3. *Dharma* which implies the government of the self over and above *Kama* and *Artha* is the characteristic of the *Kshattriya* stage, where spirituality first manifests itself emphatically.
4. *Moksha*, which is the perfection of spirituality, inducing the individual to attain it for oneself as well as to guide other Souls towards it, characterises the *Brahmana* stage.*

* See Shambho Gita.

'Shudra, the black or negative varna, or the mechanical worker, has to serve all the other positive Varnas. For Vaishya, there are the 1st two Ashramas only, for Kshatriya the first three and for the Brahman all the four Ashramas.* But then each has to pass through preparatory stages to be fit to realise the final goal of human existence. The first of these is the student stage, the second the married life, the third the recluse life, and the last the life of complete renunciation.'

The universal first assumption in Indian Philosophy is that all objectivity apart from the pure absolute subject consists of three aspects, or principles, or Gunas,—*Sattwa*, *Rajas* and *Tamas*. These characterise not only the gross perceptible objects such as earth, water, air and fire, but the inner functions also, such as the mind, the feeling, the will. All these are *Sattwic*, *Rajasic* and *Tamasic*; combining the three Gunas in unequal proportions. The Superiority or predominance of *Sattwa* is a characteristic of the supremely spiritual Jiva. The predominance of *Tamas* is the characteristic of the earthly Jiva. Between these, stand two rising grades, the *Rajas—Sattwa* and *Rajas—Tamas*. These are the four classes of Shudra, Vaisya, Kshatriya and Brahmana. The actual life-work of those depends on their constitution.

Now it is true that in the respective classes there are exceptional people, very few, indeed, who rise superior to their fellows, or sink far below them. The spiritual growth that takes place under the direct help of the Pitris is necessarily gradual,—sudden leaps being almost impossible in nature, and even unthinkable as a bee transforming into a horse or an elephant in the very next birth. There are exceptions of course, but, as already pointed out, exceptions should be considered only as exceptions, and the general character of the class is not affected thereby.

* Yagnavalkya Sambita.

† See the Section on the "Classification of Dharma".

being in four orders. But there has been recorded an analytical process also in ancient Indian lore. As it will serve to answer one phase of criticism against India's classification of men, we give it here.

The question is why is there inequality at all? Why did nature or God create unequal beings with different stations and destinies and rear up animosities and discontent in nature's harmonious possibility?

The fact is, at the end of a previous universal deluge or destruction (*Kalpanta*)^{*} all creatures were produced as in the past, but each in its own perfection. In the case of man the process of creation was this:—Brahma was desirous of creating; the first human beings that appeared were the perfect men: Sanak, Sanandan, Sanatan and Sanat Kumara. (In their case there was not mind-creation too as in the second stage.) Being perfections themselves they were free from all desire and would not therefore exercise their will in any activity or direction.[†] But Brahma anxious to see progressive creation, was therefore obliged to create the ten *Prajapatis* to help himself in the work of creation. At the third stage general humanity came into existence. The difference between the *Prajapatis* and human beings was that the former were mind-born from Brahma and were themselves able to procreate mind-issue while the latter came with divided sex as two beings, males and females. The latter of these sexes represents *Prakriti*, the Primordial matter. The nature of *Prakriti* is to make the Purusha liable to fall. With such imitations involved in their condition what happened was this:—Every man coming into existence in the course of creation after the ten *Prajapatis* was a man of the highest spirituality and caste from the point of view of modern humanity. In fact there was perfection of humanity in every one and all were *Bipras* or perfectly refined *Brahmanas*. But

* See the Section on Time, Space and Creation.

† A fact described in many *Puranas*.



3. Preservation of *Atmagnana* or self-knowledge.

4. The accomplishment of the *Mukti* of deserving souls.

Man's races at different ages have become entirely extinct, for example, the old Roman race is extinct, a race that seems from historical accounts to have been the ideal in the western world. The old Persian type has similarly disappeared. On the other hand, it is not a mere chance-case that the Indian race, the true Indian type of old, has not been lost after the lapse of thousands of ages and millions of vicissitudes. This fact is due to the institution of *Varnashrama*. An adverse view is taken of the institution of the four *Varnas* that sub-castes have been multiplying in scores, and the original four castes in their pure, ancient form cannot be said to exist in these days. This view is a mistaken one, because the preservation of the seed of the old spiritual race which has never been lost in India, still continues, and will continue safe and sound through all future on account of the system of *Varna* and *Ashram* order.

Having thus briefly indicated the natural formation of the *Varnas*, we proceed to describe the *Ashramas* and the *Dharmas* attaching to each of both the institutions. In a word, all such *Dharmas* can be expressed by *Achara* आचारः परमो धर्मः। The usual definition of *achara* is: धर्मनुकूलशारीरव्यापारः or bodily activities agreeable to the advancement of *Dharma*. *Achara* is the greatest factor in the *Varna* and *Ashrama Dharmas*. It is the root of habit in the ordinary tenor of life, and the background of fashion in fashionable society. It has the most beneficial or the most baneful effects on one's end and aim of existence. *Achara* therefore ought to be properly guided, governed and carried out. One of our greatest works on *Dharma Shastra* devotes one main part of its body to *achara*.* It includes the rules of life of all classes of men and in all stages of moral life. Every

*See *Yajnavalkya Smriti* and *Manu*,

plies, is taught in this early stage. A fuller treatment of it will be found in the Sectitons on Yogas in this work.

Not only personal control, but social etiquette and moral government go hand in hand with it. Respect to elders and to the learned and spiritual members of society, a universal sympathy, ready will for service and considerateness in conduct towards all and in all sorts of situations—these are made habitual as nature itself. The discipline of life as taught in the Shastras would even appear to the modern mind as positively cruel if one could not think of the antidotes provided against mishaps in such training. Achar is intimately connected with the Dharma of all the Varunas and all the Ashramas. Further details will be given later on. Achar, as already said, is considered the supreme Dharma; that is, in its practical aspect, Achar is itself Dharma.

And as in the case of the male sex, so in that of the other sex. Woman, who is imagined by western people to be a wholly neglected person in Indian society was far from being so in ancient India. The traditional training of women in India where characters like Sita, Damayanti, Savitri and Taramati were developed, passes description. The holiest ideal of womanhood was illustrated by the actual life of Indian ladies and is so illustrated in hundreds of instances at this day, unnoticed for their very modesty, unboasted of for their very commonness in a society of spiritual ideals, as Indian society has always been and will even continue so to be. The vapours created by the inroads of western civilisation will vanish with all their vain pomp, and the serenity of perfect purity, holiness, chastity and devotion will again prevail in this land, curing the evils that have slyly crept in, with the selfish, animal instincts that yet largely characterise non-Indian nations and particularly those that do not believe in *Achar Dharm* and the special Dharma of womanhood.*

*Dealt with in separate Section.

help mankind, so ^{are} men able to afford help to the Devatas."

The house-holder thus affords help to all and performs one other important function: that of propagation of his stock. His married life is dedicated to add to the strength of his class as marriage is emphatically pronounced in the marriage rite as intended to beget progeny. Very solemn are the conditions of contracting the marriage bond, and solemn still is the actual duty of procreation, where every step in the act is a *religious duty*. It is a regular discharge of a spiritual responsibility, the aim of coition of the two sexes being the production of spiritual heroes—the longing of the parents is to get heroic progeny, not worthless vermin. The house-holder in asking a favour of the Pitrīs after performance of the *Shraddha* prays in these words:—

धीरं मे दत्त पितरः । "Let me, O Pitrīs, have a hero for a son," i.e., one that will heroically perform the duties of his class as prescribed in the Shastras. The Vedic Rishis knew the value of the best class of human beings, and used to pray to the Devatas saying सुवीरास्तो भवेम । "May we have great heroes amongst us!"

The life of a house-holder will thus be seen as the most important stage for the preservation, progress and prosperity of the world. But the spiritual aim is never to be lost sight of as contributing to the advancement in that direction of the individual as well as of the world at large.

The next stage comes when the householder begins to be too weak for the responsibilities of worldly life. Then comes the duty of practical renunciation. One stage of life

* We have in the *Ebagwad Gita*.

सहयश्चाः प्रजाः सुप्ता पुरोवाच्य प्रजापतिः ।

अनेन प्रसविष्यद्धमेव घोडस्तिवष्टकामधुक् ॥

देवान् भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः थेयः परमवाप्स्यथ ॥

जहाप्रहोति

विश्वी पा

जाति

म व
निषेधा

ब्रह्मा

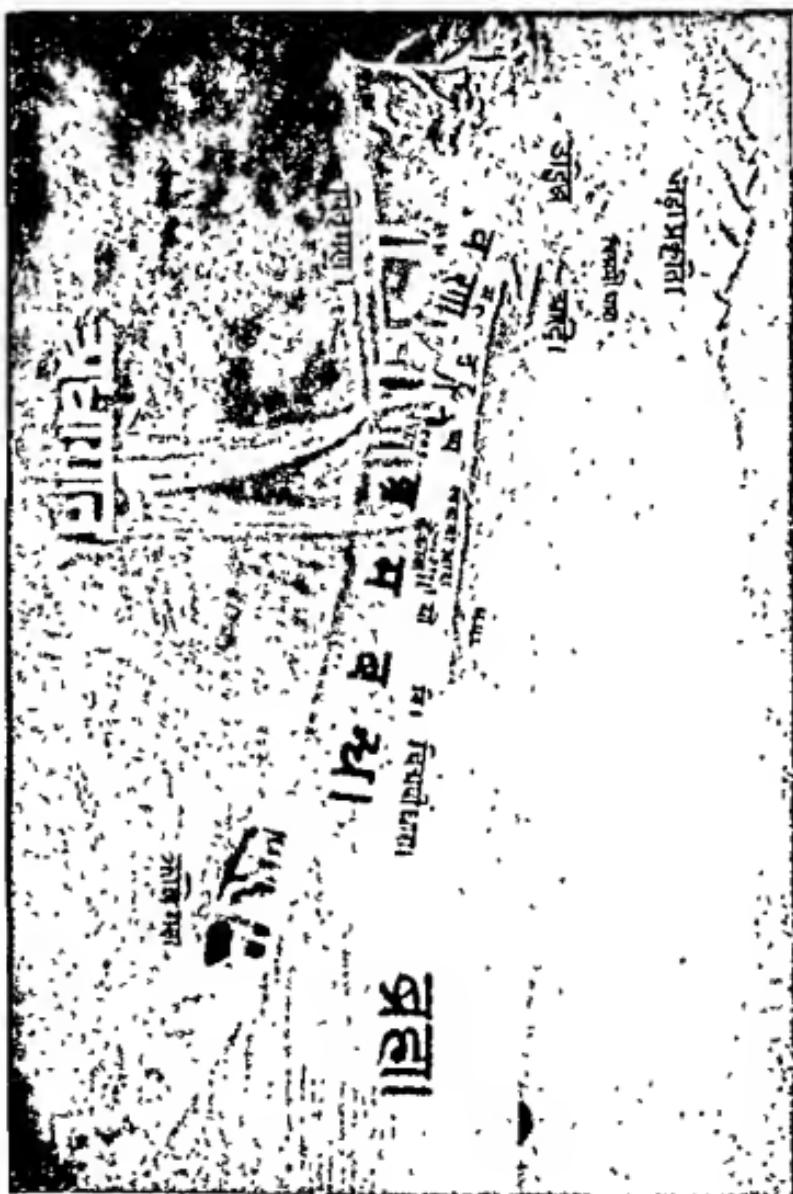


Illustration
No. 5.

THE VARNASAMA EMBROIDERY

not the least danger of its swerving from its course. On coming down to the flat tableland representing the human stage of life from the slopes of the mountain, the stream widens but is exposed to the danger of flowing astray into pits and abysses, &c.; and of being swallowed up there instead of passing right onward in its course to meet the ocean representing the Brahman and Mukti. The pits and abysses, &c., represent the loss of spirituality, and consequent barbarity and extinction. The embankment of the river on the table-land represents Varnashramdharma, which, on the one hand keeps the Chetan-stream from going astray into the pits, &c., and on the other hand, it facilitates its onward course to meet and merge into the ocean of Mukti. In this peacefully flowing stream, the Devatas bathe in delight and the Rishis are engaged in prayers on both the banks of the river and enjoy its holy surroundings. The idea is that if humanity is spiritual, the Devatas and Rishis feel gratified. On the other hand the Pitris help in the preservation and repairs of the embankment representing the Varnashrama-Dharma. The Pitris are in their turn helped in their work by Sati women and Sudachari Brahmans. That is, chastity of women and the pious life (Achar) of men help the Pitris in the performance of their duty. The aim of the Pitris is to preserve and maintain the spiritual race of man, the most important race in all the 14 Lokas.

NARI DHARMA.

WOMAN'S DHARMA.

XVIII.

In the law of Karma the position of men and women like the seed and the soil. The Karma-Mimansa philosophy* and the Smriti Shastra† recognise the *Fajna Dharma* and *Tupa Dharmat* as basis of the special Dharmas of

* See chapter on Vedic Darsan.

† See chapter on Veda and Shastra.

‡ See chapter III.

In the latter case, weakness, softness, blankness of exterior are the usual conditions. The last fact of the absence in the female of special features of an impressive appearance, of strength, vigour, heroism, independence, is markedly illustrated in many of the higher animals, birds, quadrupeds, and finally in man. The female is absolutely void of natural adornments of the emphatic emblems of the male sex. The mane of the lion, the plumage of the peacock, the enormous tusks of the elephant, the rainbow colours round the parrot's neck, the moustache and beard of man are positive emblems of strength, heroism and self-dependence in the male.

The female in consequence has to depend entirely on the male and is unfit for independence,—as a matter of fact, independence is ruin to her. Instinctively then the woman who yields to the work of *Sahaja Karma* and dedicates herself entirely to the male and by preference to one male, is helped on by that Karma to the goal of life.* The theory is simple. The Yoga-Shastra has enunciated the effectiveness of the persistence of the inclinations of will in man. What one intently devotes oneself to is realised by the one in its entirety: निधिष्ठात् सदाकारः। Woman dedicating herself entirely to the love of man succeeds in the course of her evolution in being born as man. Until she becomes man, she has no Liberation,† which goal is attainable only by the male.‡ For thousands of births in the progress of evolution the female will be born as female and if and when she becomes attached firmly to one male, the two will continue being repeatedly born as man and wife. By perfect self-dedication in love and self-sacrifice to the husband, the ideal of her heart, she will be raised by nature to the male form, and then will she be able to realise the final goal of crea-

* See Shakti Gita.

† "Cosmic Consciousness then appears in individuals mostly of the male sex"—Bucke's "Cosmic Consciousness."

‡ Karma-Mimansa Philosophy of Bharadwaja.

The second order of chastity is that in which the woman looks upon elder men as fathers, equals as brothers, and younger as sons. The husband alone is a husband to her.

In the third grade although instinct may be disturbed by passion for other men than the husband, she possesses a stronger will effectively governing the instinct and thus saving her chastity by moral force.

A fourth order will be one where bodily action alone is controlled while the mind is loose.*

The highest Sati forgets herself in her love of, and dedication to, the husband and will be free from femalehood after death, and will be born as a highly advanced spiritual man going virtually to Mukti.†

The woman who from extreme attachment and self-edication burns herself with the dead husband's corpse, reaches the heavenly world‡ of chaste women, enjoys the husband's company to the full and is then born as man. Other women will advance gradually rising to higher strata getting Swarga-bhoga after each birth.

Self-dedication of an extreme nature is a possibility though cases of this nature are but too rare, and man is right in preventing by law a suicidal practice, like sati's self immolation, where conditions are evidently more often doubtful than not. But instances of a genuine feeling of self-sacrifice in self-immolation were and are possible. A case came to be well-known just on the eve of the enforcement of the Sati Act, which case appeared in detailed description in the Bengal Gazetteer. While some sympathetic Christian missionaries tried to dissuade a young Sati, from burning herself with her dead husband, she actually discussed the reason why they thought of dissuading her, the argument

* See Parān Sambita.

† Bharadwaja Karma-Mimansa Philosophy.

‡ Described as the fifth upper Loka in Puranas.

detailed above are strong in woman, the question of re-marriage of the widowed woman can never rise at all.

Marriages in near kinship may be compared to nourishing oneself with one's own blood, the result of which will be early extinction.* Union of different stocks brings fresh life-energy into the progeny and experience has rightly guided men to bar certain relationships from sexual use for propagation.

The next idea in the Hindu Shastras, in the matter of procreation of sound progeny is that the male must be older in age than the female.† It has been noted by observers of the subject that male progeny is often the natural result of the union of the more grown-up man and the woman of much younger age. Apart from that, the main point would be that it is like the relation between the seed and the soil. The soil should be fresh, while the seed must be perfectly mature and sound.‡ Sane, self-governed progeny of staid mind and habits is naturally to be expected as the fruit of a true morally elevated mind-seed, as in the mature, fresh, energetic, self-balanced man.—such a one as the Brahmacarya life develops when followed to perfection.

This consideration leads to that of the equality of the sexes. In India woman is emphatically pronounced as unfit for independence: न स्त्री स्वातन्त्र्यमहेति ।

The Shastra never considers the sexes as equal. It is against Nature that the weaker sex should be believed to be stronger than, or equal to, man. The attempt to raise woman to equality with man will lead to unnatural consequences. Men's kingdoms are well-known and have lasted for centuries, but women's kingdoms are myths, and if they occur, they will be ephemeral by their very nature.

*See' Karma-Mimansa Philosophy of Bharadwaja.

†"That the father should be a superior man physically and spiritually". P. 313; Bucke's Cosmic Consciousness.

‡ Bharadwaja's Karma-Mimansa Philosophy.

WORLDS' ETERNAL RELIGION



Illustration
No. 6.

THE BRAHMAMAYEE DEVI



MURTI PUJA:

IMAGE WORSHIP.

XIX.

We now discuss another special Dharma of the Hindus—*Murti-Puja Image-Worship*,—which has an intimate connection with Karma, Upasana, Gnana as well as with Mukti. The main point in the Yagnick practice of the so-called Image-Worship is *Bhava*. The idea of *Bhava* ought to be properly understood, before the subject is dealt with from the philosophical standpoint. *Bhava*, as its etymology shows, means "becoming" and also "being." We can understand a sequence between first becoming and then being. This is the secret of *Bhava* explained by Hindu Philosophy.

Bhavana is another term giving the same meaning in a more explicit way. The word has the causal sense of "causing to be." There is a very deep meaning having almost the force of creation in this causal root. In the *Parva* and the *Madhya Mimansa Darshanas*, it is used in the sense of "creating" or "causing to be." Even the *Sat*, *Chit* and *Ananda* experience of Brahman is nothing but *Bhava*.

Creation, preservation and destruction are due to the three *gunas*, *Rajas*, *Sattwa* and *Tamas*, and the objectivity of these is due to the subject *Bhava* with reference to each. They belong to the original elements in the conceptions of the *Atma*—*Sat*, *Chit* and *Ananda*. In the condition of *Mukti*, the three *gunas* of *Prakriti* become absorbed into the *Mulaprakriti*, or the primordial matter. The *Mulaprakriti* disappears into that same balanced conditions of the three *bhavas* of the subject *Bhava*, therefore, will be understood as the essential principle in connection with *Mukti*.†

What the Hindu does in the worship of images is that he makes use of his *Bhava*, and to help this, he uses the

† See *Vishnu Gita*. *Bhava* has been very well explained in the *Daivi Mimansa*, and the *Karma Mimansa Philosophies*.

Image-worship usually termed idolatory by adverse critics is unintelligible to them, until they could look into the psychological and philosophical aspects of it. As a matter of fact, it is not the gross, material objects that are worshipped but these objects merely help the creation of the mystic shrine (*Pitha*), and images are only one kind out of 16 such already alluded-to objects mentioned in the Shastras or Mantra Yoga. Critics of idolatory believe fetishes and images to be the same thing. They ignore the spiritual side of the whole subject, and pose as critics by merely looking at the superficies.

Image-worship has three principal practical processes : *Dhyana* or meditation, *Stuti* or singing praises, and *Japa* or constant thinking. *Dhyana* has, of course, a *Rupa* or form as its basis. *Stuti* refers to the attributes, and *Japa* refers to the name of God, which in the Guru's examination of the mental condition of the disciple is given to him by the former. *Japa*, *Dhyana* and *Stuti*, the three aspects of image-worship, are able finally to merge into one, when *Samadhi* or trance results, which in its finality is *Mukti*. The philosophy of *Japa* has been explained in full detail in the Tantras, and there is a special chapter on it in the *Shakti Gita*. To help the reader we subjoin here a translation of a few verses from the *Shakti Gita*, bearing on *Dhyana* and *Stuti* of God-hood imaged as Almighty Mother. A perusal of it will enlighten the reader on the true essential character of image worship *

*The thinking mind will with the exercise of a little thought perceive the subtle feeling that underlies image-worship, remembering how statues, and emblems and portraits, &c., of worthy personages are held in reverence and adorned with wreaths of flowers and such other things, and looked at with reverence to such an extent that any abuse in respect of these is considered as little less than sacrilege. The Indian religious thinker has taken note of the subtle action of external objects in the psychical and spiritual line and turned it to the advantage of the aspirant. The worship of Mother Maria among christians is in no way foreign to the Hindu belief, and so among the Jains and the Buddhists, image-worship is what the Hindu mind can fully appreciate. Among the Muhammadans, particular spots, e.g., mukbaras, are actual places of worship. . . .

समस्ततत्त्वतो ध्रुवं धर्हिर्गताऽप्यसौः शिवा
 जगत्स्वदिव्यशक्तिभिश्च वेविपत्यथाऽखिलम् ।
 ददाति विश्वशङ्करं परं निरन्तरं मुहुः
 पूर्सादमात्मनो जगत्त्रिवांसिजीवजातये ॥
 सदात्मिका चिदात्मिका रसात्मिकाऽद्वयाऽप्यसौ
 पूर्पय सचिदात्मकं हि भावमात्मनैव तु ।
 पूर्पञ्चरूपधारिणी महेश्वरी द्वयात्मिका
 रसात्मकस्वसत्त्वया समस्तविश्वमारनुत ।
 देवीं ब्रह्ममर्यां समीक्ष्य पुरतस्त्वेवंविधां निर्जरा
 निष्पन्दा अगिरोऽभवन्निव कियन्मूढाः छणं संस्थिताः ।

Possessing a woman's form of a 'beauty of which there was no like before, Ambika, in whom fresh and glorious stores of lustre were all combined, shone forth adorned with four arms with high heavenly jewels on them, carrying in the four hands a noose, a goad, the promise of freedom from fear, and a boon for the devotee.

That Goddess, who effects the creation, continuance and destruction of the worlds, sat on a 'lotus growing out of the navel of the God, the Highest of the High, the form of whose self is Shiva, the Nirguna Brahman.

Shiva too was there, lying on a heavenly sofa which had for its legs three classes of Devatas in three separate groups, the Rishis, the Devatas, the Pitris, headed by Rudra, Vishnu and Brahma, respectively.

Ambica's face, though grave, possessed a beautiful look graced with its beaming smile that spread a fascination over the world; and though she did not utter anything, yet there rose incessantly from her mouth that utterance of 'Om, which succeeds in spreading a charm over the world.

And further, that Divine Mother, though standing beyond all principles of creation, pervading the whole world by means of her divine powers, repeatedly grants her favour, giving happiness to the universe, to the whole class of living beings that inhabit the world.

पश्चाम्नोहतमोभितुकमदयद्वैवर्ग्याद्युपार्थियः
 शास्त्रा देवगात्रः हताज्ञितुदा देवीं परां तुषुकुः ॥
 देवि ! प्रवर्त्तसिहरे ! किये ! त्वं
 वापीमनोतुलिभित्त्वमेया ।
 यतोऽस्यात् नैर्य दि क्षिणीवः
 स्तोतुं पापादैर्नेतों कराचित् ॥
 परं मनोरेगविमोदिता यथं
 भावं भवत्वा रथि चाह्यमनोभियाम् ।
 अगोचर लोकितुं समुग्नाः
 प्रमत्ता तो दीपमनु दयानिषे ॥ ॥
 अब शास्त्राद्यति चाह्यं ते
 प्रदेवप्राप्तिम् छर्षेत् मात्रः ॥ ॥
 अत्तमान्ते । अपदमित्तांत्र
 दृष्टामध्ये लोकान् गमामः ॥
 प्राप्तवता तो प्रत्यक्षानवित्ती
 गतिम् तारामयित्वाति चाह्यं ।
 गमित्वादामयत आगमा पुन-
 दीप्तामयहर्त् यमत्त्वं विभर्ति ॥

तनोपि शृङ्गारमयीं समन्ता-
 श्रीलाललामान्वितसुष्टिमेताम् ।
 स्यानन्दसन्दोहभरप्रकाशा-
 मनाध्यनन्तां जगद्भिकेऽलम् ॥
 लीलोदयास्ते भवतो भवत्या-
 अहीङ्गितैः केवलमेव मातः ॥
 नानाविधस्यामितसंख्यकस्य
 ग्रहाएङ्गसङ्गस्य च देवि ! मन्ये ॥
 सर्गस्थितिप्रत्ययहारकायं
 भवद्विलासस्य तरङ्गमात्रम् ।
 कर्तुं क्षणेनाऽखिलमस्यलं त्वं
 नमोऽस्त्वतस्तेऽखिलशुकिरुपे ॥ ॥
 त्वं निर्गुणाकारविवर्जिताऽपि

As 'Thon, O Goddess, O Shiva, removing the distress of those coming to Thee for relief, art not to be definitely known by the speech, the mind and the intellect; none indeed is therefore able to praise Thee by words.

But overpowered by the violent impulse of the mind, we try to manifest in words Thine essential being though incomprehensible to the speech, mind and intellect,—O Goddess, the Ocean of Compassion, pardon this fault of ours.

And in the securing of pardon in this maker, Thine infinite graciousness alone, O Mother, is a ground, O Goddess, having the Brahman as Thy personal form, O Mother of the Universe, we repeatedly salute Thee, who art full of grace and compassion.

Higher than the High, possessing a form by the highest principle, Thou appearest glorious for excelling all the principles of creation; and again, through the united work of Thine existence and consciousness Thou personally manifestest a dual form in the relation of the husband and the wife,

कि चर्णं तेऽस्ति कृपाम्बुगांशे-
 येऽक्षानपाशैर्जडिता विसुगधाः ।
 मातर्महत्यं परमाङ्गुतं ते
 किमप्यहो नैव विदन्ति भक्ताः ॥
 अनन्तभक्त्यैष तु केवलं हि
 भृङ्गायमाणास्तथ पादपद्मे ।
 विच्योतपश्यम्य । न तानपि त्वं
 स्वदर्शनान्मोक्षयनेः कदापि ॥
 श्रीविष्णुगौणेऽदिवपीशसूर्य-
 रूपासु पञ्चात्मकदेवताम् ।
 यथाद्वित्वं प्रकटत्वमेतत्
 स्थूलासु तान्वै कुरुते कृतार्थात् ॥
 देवेषु राज्येषु यदा कश्चिद्दृ-
 घारेण देवासुरसङ्गरेण ।

Although void of attributes Thou art, and void of forms; although standing outside the province of objective existence; although beyond the range of the senses; although only one and whole, and without a second, and all-pervading:

Because assuming a form possessed of attributes for the well-being of Thy devotees, Thou givest them the highest good. We salute Thee, O Goddess, in whom all the three conditions of existence become manifest.

There is no limit, O Mother, to Thy kindly grace—in the case of Thy devotees, who are not able to realise Thy form, consisting of the ideal forms, through their imperfections in the knowledge of the principles.

Showing them mercy, Thou grantest them, with Thy natural glances of grace, the sight of Thine own self by. Thyself assuming attributes; and Thou grantest them temporal prosperity as also Liberation.

Neither are we, the Gols, O Goddess, nor again the Daityas, able to know Thy true essence,—what to speak of man? And, O Highest beyond the High, O Ocean of grace, O Thou who hast the three gunas as Thy form we salute Thee.

विष्णवादिपञ्चात्मकदेवरूपे ।
 वयं नमामो रणचरिडसे । त्वाम् ॥
 स्वं सच्चिदानन्दमये स्वकीये
 ग्रहास्तरूपे निजविहमकान् ।
 तथेशरूपे च विधाप्य मात्
 रुपासकान् दर्शनमात्ममकान् ॥
 निष्कामयज्ञायलिनिष्ठुसाधकान्
 विराट्स्वरूपे च विधाप्य दर्शनम् ।
 श्रुतेमहायाक्षमिदं मनोहरं
 करोप्यहो “तत्त्वमसीति” सार्थकम् ॥

a bright, gross form by means of those powers, that spread illumination all round : Thou killest those Demons and establishest order in the God's vast Kingdoms :

So sometimes when there occurs, as is occasionally the case, a great overthrow of *Dharma*, Thou, O Mother, incarnating in various beings destroyest the unrighteous by Thy power, and protectest the righteous, and thus establishest the Kingdom of righteousness,

When a nation is on the brink of ruin, Thou incarnatest Thyself in the form of Leaders and protectest it. O Wrathful One in the battle-field, O Goddess of the forms of the five-fold Gods, Vishnu and others, we bow to Thee!

How wonderful! Thou utterest the great utterance of the Vedas : 'Thou art that,' true in its sense, by helping Thy devotees possessing knowledge to realise Thy presence in Thy *Brahma* form; by helping Thy worshipping devotees to realise the same in Thy *Iswara* form; by helping the aspirants who place their faith in the continued performance of the sacrifice in a desireless spirit to realise the same in Thy *virat* form.

मादिविधसे च प्रणोद्यवेदान् ॥
 वेदेषु लङ्घयापयसेऽथ मन्त्र-
 'शक्ति हि गायत्र्यविरूपतस्त्वंम् ।'
 त्वमेव सादिव्यधिरूपतश्च
 यश्कियशक्तिमर्था वितत्व ॥
 तत्साधकेभ्यो मनुजेभ्य आशु
 निःथेयसक्ताश्युद्य ददाति ।
 अतो वर्त धानप्रदेऽतिनन्दा
 हे वेदमातर्मवतीं नमामः ॥

Thou Thyself art the dispenser of the status in the position of the fourth condition. Thou Thyself existest as Brahman. O Mother of the Gods, having the form of Sivaha, Swadha and Vashust, we salute Thee.

In every period of creation, Thou Thyself, O Divine Mother, assumest the forms of Saraswati, the Goddess of Learning, inspiriest with Thy spiritual power the calm minds of the Rishis, and revealest the Vedas to them.

From Thy presiding power over Gayatri, Thou conveyest and instillest the power of mystic utterances into the Vedas, and from Thy presiding power over Savitri, Thou conveyest and instillest power into the sacrificial observances.

And Thou givest prosperity and the final Bliss to those that aspire to win them by those performances. Hence, O Giver of Knowledge, do we in great humility salute Thee, O Mother of the Vedas.

MAHAYAJNA.

THE GREAT SACRIFICES.

XX.

Yajna is a great idea in Hinduism. It is in fact almost a synonym for Dharma. But in usage, Yajna is ritualistic action and especially action based on and characterised by,

minutest vermin to the highest developments of life where the very perfection of spirituality * is reached.

Five grades of this are recognised in the Shastras : they are known as the five Mahayajna, the five great sacrifices, that are compulsory on every house-holder. He has to contribute by all means in his power to the sustenance of all those grades of beings and to take for his use only the leavings according to the nature of the article dedicated to those beings. The five grades are :

1. Brahma-Yajna,
2. Deva-Yajna,
3. Pitri-Yajna,
4. Bhoota-Yajna, and
5. Nri-Yajna.

These five Mahayajnas are special Dharmas of Hindus, and are peculiarly connected with the functions of Grihasthas. †

We now explain the nature of these to show how essential they are to the well-being of the Sacrificer and of all those grades of life. Nothing could be more generous, more comprehensive, more holy, spiritual and bliss-giving ; the very essence of the beauty of religion is presented herein, that will not fail to induce the right-minded thinker to assimilate these ideas and these forms in his daily life.

The Brahma-Yajna.—Knowledge is the chief thing on which the existence of the universe and Mukti of the Jiva depends ; the safety, continuity and prosperity of the universe rest on knowledge. Every human being as the enjoyer of the advantages accruing to him from the world, owes a debt to it. Knowledge is the first thing we owe to all beings and the sacrifice in the form of knowledge for them in whatever form they exist must receive our due contribution. Knowledge is contained in the Vedas, Shastras, the sphere of knowledge is in the hands of the holy, immor-

* See Karma-Mimanea of Bharadwaj.

† See Section on Varnashrama Dharma.

sustenance, but by what is contributed by conscious man towards their well-being from the central organisation—the Mrityu Loka.* The directions of natural utility are, however, different. As in the case of plant life and human life, these are mutually contributory to the prosperity of both, so in the case of Devas and men both can contribute to each other's strength and happiness. Through fire, offerings are sent up from Mrityu Loka to the Devas in their Daiva Loka. Fire is the great physico-spiritual medium for conveying sacrificial offering to the Devas one fact about which is often quoted.

अग्नौ प्रास्त्राहुतिः सम्यगादिल्यमुपतिष्ठते ।

आदिल्याज्ञायते वृष्टिर्वृष्टेरन्नं ततः पजाः ॥

To feed the Devas and to keep them pleased without selfish desire is the duty in the performance of the Deva Yajna. And this sacrifice is to be offered into the fire. To please the Devas by special ceremonial for the welfare of the whole humanity is a Mahayajna no doubt. The Devas as described elsewhere, are the agencies in the proper disposal of Karma in the nature of evolution and re-birth and re-incarnation and the giving of Bhoga (the realisation of the result) corresponding to the Karma of the individual.

The Pitri Yajna.—We have also explained how in the administration of the Brahmanda, there are separate departments in charge of the Rishis, the Devas and the Pitrис as in the human Kingdoms † The Pitrис form and keep the *Sthula Sharira* or the gross body in right condition and contribute to the fitness of the same for higher advancement in the case of humanity.

Our debt to the Pitrис is correspondingly great. It is necessary therefore to keep these Pitrис well pleased towards us. The Pitri-Loka is the link between humanity and spiri-

* See chapter on Occult World.

† See Section on Occult World.

‡ See Section on Occult World.

sustenance, but by what is contributed by conscious man towards their well-being from the central organisation—the Mrityu Loka.* The directions of natural utility are, however, different. As in the case of plant life and human life, these are mutually contributory to the prosperity of both, so in the case of Devas and men both can contribute to each other's strength and happiness. Through fire, offerings are sent up from Mrityu Loka to the Devas in their Daiva Loka. Fire is the great physico-spiritual medium for conveying sacrificial offering to the Devas one fact about which is often quoted.

अद्वौ प्रास्त्राहुतिः सम्यग्दित्यमुपतिष्ठते ।

आदित्याज्ञायते वृद्धिर्वृद्धेनन् ततः प्रजाः ॥

To feed the Devas and to keep them pleased without selfish desire is the duty in the performance of the Deva Yajna. And this sacrifice is to be offered into the fire. To please the Devas by special ceremonial for the welfare of the whole humanity is a Mahayajna no doubt. The Devas as described elsewhere, are the agencies in the proper disposal of Karma in the nature of evolution and re-birth and re-incarnation and the giving of Bhoga (the realisation of the result) corresponding to the Karma of the individual.

The Pitri Yajna.—We have also explained how in the administration of the Brahmanda, there are separate departments in charge of the Rishis, the Devas and the Pitris as in the human Kingdoms ‡ The Pitris form and keep the *Sthula Sharira* or the gross body in right condition and contribute to the fitness of the same for higher advancement in the case of humanity.

Our debt to the Pitris is correspondingly great. It is necessary therefore to keep these Pitris well pleased towards us. The Pitri-Loka is the link between humanity and spirit-

* See chapter on Occult World.

† See Section on Occult World.

‡ See Section on Occult World.

tuality. If the Pitris are kept pleased by the house-holders as a daily duty, their good pleasure contributes to the well-being of the whole humanity, and prevent a race over which they preside, from becoming extinct.* The formal performance of the ceremonial to please the Pitris is the Pitra-Yajna, which as referring to the welfare of the whole of humanity is one of the Maha-Yajnas.

Bhoota-Yajna.—A far nearer mutual helpfulness is to be noted with reference to the Bhoota-Yajna. Our bodies† and their sustenance, and our comforts and conveniences are due to the use we are required to make of all beings from the least to the highest. Matter and life in almost all shapes and grades contribute to our well-beings—in drinking, in eating and similar bodily comforts and entertainments. The living beings contribute every thing undergoing total sacrifice for us. A return for this sacrifice is necessary. We would not of course bless all the beings by our actions, we therefore dedicate our action to the Devatas that are the guides of the group souls‡ of the Bhootas. This is the Bhoota-Yajna and it is a Maha-Yajna inasmuch as it is intended to be a universal contribution through the Devatas referred to.

Nri-Yajna.—Lastly, we come to the Nri-Yajna. Every human being is under obligations to his human friends. The parents and kinsfolk, neighbours and towns-people, and countrymen and religious brethren and benevolent humanity all over the world have been instrumental in bringing about the vast amount of happiness, comforts, pleasure, and reliefs that we enjoy in this world. Our devotion every day depends far more on our human association than on others. A daily and regular contribution towards the well-being of that humanity is a duty devolving on us. It is evidently impossible to gratify the human race,

* See the section on Varnashram Dharma.

† See the section on Evolution and Re-Incarnation.

‡ See section on Occult World.

to make a return of the obligations. The solution under the difficulty of contributing to this end lies in the due worship of the guest. The *Atithi** or guest with the house-holder is a god, even if the guest happens to be of the lowest caste, or an out-caste altogether. When we possess the spirit of self-sacrifice which contributes its quota first to the need of the guest, and when we are content to feed ourselves with what is left after satisfying the *Atithi*, it is a true sacrifice and the food we thus eat is sacrificial food. It is a sacred portion enjoyed by us out of the performance of that holy sacrifice.

The uppermost explanation usually given of the necessity of these five Mahayagnas—great sacrifices, is the atonement for the five destructive processes in our life that must be sustained only at the cost of other life. जीवो जीवस्य जीवनम् The usual processes of destruction of life for our well-being are five.

पञ्चसना गृहस्थाय चुल्ली पेपण्युपस्करः । &c

This is a true purpose, but not the whole purpose. The whole purpose is far larger in fact, universal as just shown.† The Hindu Dharma understands itself, or *Atma*, as pervading all beings. Every one else, man and animal, plant and insects nay, even material substances, as well as occult powers, all these are phases of our own self, and whatever we, as simple beings do, is to be done for the sake of the whole; to teach this great ideal in life the Mahayagnas are compulsory on every Hindu house-holder. Much less would there be with the Hindus anything like hatred for the votaries of other religions or races or castes. Hatred of this sort is condemned by the Hindu Shastras. A liberal, generous, grateful heart is developed by the guidance and practice enjoined in the Shastras

* A man of any nationality, of any caste, and of any religion who chances to come accidentally to the house of a house-holder before his meal time is an *atithi*.

† See Manu Smriti.

‡ See Tantra Sanhita. ..

and the five great sacrifices are one of the best illustrations of the universally sympathetic nature of the Hindu religion.

धर्मं यो धारते धर्मो, न स धर्मः कुरुधर्मं तत् ।
अविरोधी तु यो धर्मः स धर्म इति निश्चितम् ॥

The great Rishi Yajnavalkya says: "The Dharma, which stands in the way of other Dharmas, is not right Dharma at all, but is a wrong Dharma. That which is not contradictory to the Dharmas of other sects, etc., is real Dharma,—this is the truth."

MUKTI LIBERATION.

XXI.

The final goal of religion is liberation as determined by the Hindu teachers. The literature on the subject of liberation is very vast in India. There are the 1131 Upanishads, the Seven Darshanas, and many Shastras conforming to the teaching of the Vedas, all intended to help the aspirant to gain liberation. A brief description of its nature is given here. It is the ultimate truth of the law of Karma,* it is the ultimate aim of Upasana, Yoga and Bhakti,† and it is the ultimate object of the Gnana-Kanda of the Vedas,‡ as explained in separate sections, and its outline will make the path easy for the disciple.

The being of the individual soul is explained elsewhere§ as the knotting up of the conscious with the unconscious (चिज्जडग्रन्थ) which has been shown as the result of *avidya* or nescience. With the help of *Vidya* or true knowledge, the individual Jiva is able to attain Mukti by virtue of his own power, as also has already been shown. Karma being of three sorts,—the *Sahaja*, the *Aisha* and the *Jaiva*,—Mukti also as referring to each sort of Karma, takes a three-fold

*See chapter IV.

†See chapters from V to XI.

‡See chapters XII and XVI.

§See chapters IV and XIII.

shape.* This has partly been explained in the section on 'The Occult World.' A fuller explanation is given here :—

Man as a being endowed with free will can do or counteract good or evil at pleasure. The conquest of sin (*Papa*) and the acquisition of holy merit (*Punya*) are in his power, and if he achieves both these ends, he gradually enlarges his sphere of growth into spirituality, and rising from world to world in the upper series of the seven worlds, reaches the topmost world and stands installed there as one of the highest *Maharshis* and *Mahatmas*, and at his will can gain liberation by penetrating through the सूर्यमण्डल, the solar light, as has been stated in the description of the *Shukla Gati* in the *Bhagwad Gita*.

In the attainment of this Mukti, strenuous *Jaiva Karma* and self-knowledge (*Atma-Jnana*) obtained by rising to the seventh spiritual world are the main causes, the former the prior cause, the latter the ulterior one.

The next kind of Mukti is connected with the *Aisha Karma*. A man making himself holy and desirous of gaining power, advances to Devata-hood by virtue of the help of the *Aisha Karma*, which helps the Jiva by the willing co-operation of the powerful Gods. The Jiva thus ascending from power to power, ultimately holds the position of Indra ; there, performing his duties without failure, he keeps up that position, and does not fall back or lower. Rising higher still by this perfect dutifulness, the Jiva rises to the very highest Godhood,—Brahma, Vishnu or Mahesh, according to the pre-ponderance in his nature of the principles of *Rajas*, the *Sattwa*, or the *Tamas*. He becomes one with either of these. From this position, a return to the cycle of up and down never takes place; and this is as good as Mukti, which in its actuality is with these gods a mere matter of the will. They are themselves Mukta as *Saguna Brahman*.

*See *Shambho Gita*.

†See *Bharadvaja's Karma-Mimansa Philosophy*.

The third sort of Mukti belongs to the Sahaja or spontaneous Karma. This has been very largely treated of in the Vedas and the Shastras.* The two Yoga practices, Karma Yoga and the Jnana Yoga, are both positive help to the aspirant in this direction. The main principle in practice of this Yoga is freedom from desire. One real oneness with the universe under such a practice,—one individuality is taken off, and there is no delusion of self opposed to non-self. The whole world is realised as one own self. This naturally results in the condition of the Jivan—the man of perfect knowledge. He becomes one with Brahman, seeing no difference between Brahman and himself. He is rid of the three bodies,—the *Sthula* or the Gross, *Sukshma* or the Subtle, and the *Karana* or the Causal; the natural result is a liberated condition even while the body is doing its own work. This is the *Jivan-Mukta* condition, the highest and the best, to attain which is aimed at as goal by all the Darshanas.

The Upanishad says :—

भिद्यते हृदयं धिश्चुद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्मणि तस्मिन् दृष्टे परावरे ॥

The destruction of Karma meant here takes place as follows: the Karma of the long past series of births disappears with the acquisition of self-knowledge. On account of absence of desire, no new Karma is contracted; and the actually operating Karma under which the body is at work comes to an end with the end of the body that continues acting like the potter's wheel. This last condition of the individual is *Jivan-Mukti*, its practice and theory have been clearly dealt with in sections on Raja Yoga and Vedanta-Darshana, respectively.

VEDA AND SHASTRA.
THE HINDU SCRIPTURES.

XXII.

Before we proceed to deal with the Vedas and the Shastras as basis of the Hindu religion, we will consider

*See section on Vedic Darshan.

the spiritual sources through which the Vedas and the Shastras become revealed to the world. It must be admitted that like this phenomenal creation, all knowledge must proceed from a Highest Divine Source. The three Highest Divine manifestations are Brahma, Vishnu and Mahesh. All universal stock of knowledge is contained in them. Next to these, range the great sages,—the Rishis, who are also divine in their nature and who exist in numerous grades and classes. They inhabit all the fourteen worlds that make up each Brahmand. From the lowest to the highest plane-and world, they are the representatives of the spiritual side of the universe.* In the lower worlds their material power is great. But from the Pitri-world upwards the grades of spirituality rise superior and continuously increasing over the lower worlds, so that from the second upper world to the fifth, the power of spirituality of the Rishis becomes more and more divine in character, until in the sixth and the seventh, the spirituality becomes almost perfect. Between these last, there is a small difference. The perfect Jnanis live in the seventh world, while those near to perfection live in the sixth world.

As divine beings, these Rishis are able to incarnate themselves especially in the human world.† These incarnations are of three grades according to the nature of the function to be performed. Some appear as perfect incarnations (Purnavatara), others as partial incarnations (Kala-vatars or Amshavatars); others as incarnations by possession for temporary purposes, called Aveshavatars. Maharsi Vasishtha, for example, is a Purnavatara. Rishis to whom some portions of the Vedas manifest themselves are Amshavatars, while those that manifest power only temporarily are Aveshavatars.

It will be seen from this that knowledge being the product of the spiritual power of the Rishis, all kind of

* See the section on *Occult World*.

† See Daivi-Mimansa philosophy.

knowledge that becomes revealed to the world in all branches of enquiry and in all shapes comes from the Rishis of the various grades, according to the nature of each line. It also comes from the various planes (or worlds) and possesses the character of each world out of a total of fourteen in the matter of the utility of the knowledge to be pointed out further on. Further than this, the very great men, men of genius as we call them, are the actual incarnations of the grades of these Rishis, proportioned to the nature of the knowledge revealed. This fact will enable us to understand how inspired Savants of the highest truths of knowledge appear, as it were, quite unexpected in the various parts of the world : Scientists, philosophers, prophets, heroes, poets, men in whom the divine glory is, as it were, revealed,—they are all incarnations of the Rishis. The Indian Shastras count all such among these, to whatever country, or nationality, or race, or age they belong. We take account of the whole world and the whole of humanity in the manifestation of the Divine Power and knowledge.

Knowledge is again to be divided as: (a) *Asura* or demoniac, (b) *Daiva* or divine, and (c) *Muktiprada*, or that giving final liberation. The *Asura Shastra* aims at self-gratification for the longings of the senses and for the lower, i.e., this mortal world. Destructiveness is often its purpose, because without *hinsa* or harm to others, self-gratification in the way of the world is not possible. The *Daiva Shastra* is intended for the raising of the spirit from the lower to the higher planes. The *Mukti Shastra*, which belongs to the highest world, the seventh, the *Satya Loka*, is what leads to pure bliss, the *Summum bonum* of existence.*

In the mortal world knowledge of all sorts becomes revealed according to the need of the time as appreciated by the Rishis. And as a variety of knowledge is in this way in demand, as it were, the various kinds of knowledge come

*See *Puran Sanhita*.

THE WORLDS' ETERNAL RELIGION



Illustration
No. 7.

REVELATION OF VEDAS

from the different occult worlds into ours all at once and the same time.

We next consider the nature of the utilities of the knowledge revealed. These are termed *Yatharthas* or exact, pure, true, *Rochaka* or the charming, coaxing, sweet and *Bhayanaaka** or the threatening, fearful, over-bearing. The utilities correspond to the mental constitution of the recipients of the knowledge. Men are usually to be classified as Sattwic, Rajasic and Tamasic, and the impartation and character of the knowledge given must suit the condition of each, remembering that the whole of humanity is virtually to be raised from the lowest to the highest grade of spirituality. The three-fold utility will be illustrated by the three-fold character of the Vedas, as explained further on,—the *Adhyatma*, the *Adhidaiya*, the *Adhiboota*,† which are the bases of *Jnana*, *Upasana*, and *Karma*.

Lastly, comes the question of the medium of conveying Knowledge. The medium as usually named is *Bhasha* or language. It is not easy to define this "Bhasha." Even in ordinary experience, we have to classify Bhasha according to the signs used : There is the plain ordinary language; the hyroglyphic language of secret communications may appear in any number of varieties; symbolic language for purposes of special trades is very common; the deaf and dumb man's language is another; the child's language, the animal's, the bird's, the insect's, even that of plants and of the heavenly spheres and the Stars,—to what sublime grade goes the meaning of Bhasha ! The language of the spirit and the mind common in psychical experiments—what an awful phantasm will Bhasha appear in, and what definition of it is possible considering the nature of the communication !

With such back-ground we are to consider the nature and variety of the Veda-Shastras which are the everlasting bases,

* See Vishnu Gita.

† See Vishnu Gita.

of our ever-lasting religion. And the first Lords and inspirers of the knowledge that is to manifest itself in varied forms in the world are the first Lords of this creation,— Brahma, Vishnu and Mahesh. It is difficult to find names for Bhasha until we come to what alone is familiar to us in connection with it. The books in which this Bhasha appears, materialised so to say, are first of all to be definitely understood.

The arrangement of books, or works is recognised as :—

- (1) Brahmanda;
- (2) Pinda;
- (3) Nada;
- (4) Bindu; and
- (5) Akshara.*

The last i.e., Akshara (printed books or MSS.) common to all, is the class most popularly known, though it is but one-fifth part. The others rise in their abstract and spiritual character as follows :—

Brahmanda with which can be very distinctly compared the expression "the Book of Nature," is the stock of knowledge contained in the heart of Brahma, Vishnu and Mahesh as belonging to each Brahmanda.

That stock of knowledge is inaccessible without their personal favour or grace.

Pinda is the stock of knowledge given by the Rishis from any of the 14 Lokas into the heart of the men of letters,

* As in the Vedas.

पंचनद्यः सरस्वतीमपि यन्ति सस्तोतसः ।
सरस्वती तु पंचधा सो देशेऽभवत्सरिते ॥

—युक्त यजुवेदं संहिता ।
ब्रह्मारडपिंडनादाश्च विंदुरक्षरमेव च ।

पंचैव पुस्तकान्याहुर्योगशास्त्रविशारदाः ॥

And details will be found in the Dheesh Gita.

savants, scientists, etc., of all countries, for the welfare of the world. Such stock of knowledge will be found in the original works of all countries in which any great and original truth is revealed. *Bhava*, or, the abstract idea, preponderates in this.

Nada.—The form of this lies in the *Pranava** or *Om*. The *Vedas* or *Shrutis* grow out of this, and are obtained in the form of words by the Vedic Rishis who, when absorbed in *Yoga*, hear the *Richas* of the *Vedas*, as the direct words of God. It is for this reason that the *Vedas* are held so sacred. This fact is illustrated in illustration No. 7.

Bindu.—The book in the form of *Bindu* is revealed into the heart of the *Upasaka-Yogis* or worshippers in an abstract form. There is no direct connection with *Shabda* or sound in this, the idea alone being manifest according to the Vedic truth. As *Richas* or Vedic hymns are an illustration of the *Nada* form of books, so the *Smritis* and the *Puranas* are illustrations of this class. *Shabda* does not preponderate here, but Vedic *Bhava* does.

The last and the most popular form of written books of the Hindu religion is arranged in seven classes:—

- (1) The *Vedas*.
- (2) The *Vedangas*.
- (3) The *Darshanas*.
- (4) The *Smritis*.
- (5) The *Puranas*.
- (6) The *Tantras*.
- (7) The *Upa-Vedas*.

The *Vedas* are known in three forms, viz.:—

- (a) The *Samhitas*.
- (b) The *Brahmanas*.
- (c) The *Upanishads*.

In this *Kalpa* or cycle of creation† in this the twelfth *Kaliyuga* that is going on, the numerical quantity

* See section on *Mantra Yoga*.

† See the section on *Time, Space and Creation*.

of the three of each forms of the Vedas (*i. e.*, Samhitas, Brahmanas and Upanishads) is 1131. * Out of these, seven or eight Samhitas are extant at this time. Similarly, about 20 or 25 Brahmanas and a hundred Upanishads. All the rest are lost in their Akshara form.

The *Vedangas* are well-known as six :—

- (1) Shiksha,
- (2) Nirukta,
- (3) Vyakarana,
- (4) Chhandas,
- (5) Jyotisha,
- (6) Kalpa.

Shiksha—the work on Vedic accent and recitation. The correct pronunciation of Vedic words is one phase of it, and Vedic music is the other. In ordinary recitation, we find Shiksha to be duly in vogue. But the musical recitation is lost; the *Sam-gana* is not now available. The intonation of Vedic recitation in the form described in the Shiksha is capable of producing corresponding vibrations in the whole of the Brahmānda. As an ordinary example of the production of corresponding Sonance, we have most musical instruments that sound usually by striking. If a number of such instruments, tuned to one pitch, be lying about, and one happens to be sounded, its vibrations will produce corresponding vibrations in all the rest. The intonation of Vedic words similarly will produce corresponding sound in all other parts of the Brahmānda wherever its vibrations correspond, especially in the *Daiva-Loka*, the world of the Devatas. As the Shiksha is a means of the correct intonation of the Mantras, it is rightly placed at the top of the list.

Nirukta is the science of understanding the meaning of Vedic words. As there are three departments in the universe, so are there three meanings *i. e.*, Adhyatma, Adhidaiva and

* See *Mahāvāshya*.

Adibhoota conveyed by the Vedas recited by the Rishis*. Nirukta helps the construction of Vedic utterances in the three ways. A large quantity of Nirukta is lost.

Vyakarana, the Grammar of the Vedas, exists at present only in Panini's work. Very many grammatical works preceded Panini's all of which are not now available.

Chhandas, the Vedic prosody, gives the Yati, the Cæsura. By the Yati, we are able to understand the action that is meant in the recitation and the accentuation of the verse. Nirukta and Vyakarana serve to give Gnana and are helpful for the knowledge of the Gnana Kanda; just as the Chhandas and Shiksha are helpful for the knowledge of the Upasana Kanda, so the remaining two—Jyotisha and Kalpa are helpful in understanding the Karma Kanda or the performance of the Vedic injunction.

Jyotish is Vedic Astronomy. Knowledge of it helps the adjustment of time and the performance of the enjoined ritualistic or sacrificial observances. This helps the attainment of the complete fruit of the performance.

Kalpa is the science of the actual application of the recitation of the Vedic Mantras to particular observance. Without Kalpa no one could know the practical value of the Karma Kanda. Only a few works on Kalpa are now left to us, out of a total of 1,131 like the number of the Samhita, the Brahmanas and the Upanishads.

*व्योर्धाः सर्ववेदेषु ।

यथा दुग्धश्च भक्तश्च शर्करामिः सुमिथितम् ।

फलितं देवभोगाय परमाद्रं सुधोपमम् ॥

तथा वैदिष्यमापन्नः थुतिभेदः सुखात्मकः ।

नयते ग्राहणं नित्यं ब्रह्मानन्दं परात्परम् ॥

पुराणसंहिता ।

The *Upangas* of the Vedas, the seven Darshanas, are treated in a separate section.* The name, as its etymology will show, means that these works are the "eyesight of the Vedas." Without a knowledge of the Darshanas, one will be blind in the field of knowledge, just as a man that has no sight is unable to do anything independently in the world owing to his blindness.

The *Smriti* works which include the laws of every department of Hindu life are many. The principal are Manu and Yajnavalkya. There are 18 more, and there is an equal number of *Upasmritis*, the total thus being 38 *Smriti* works.

The next Shaistic works are the *Puranas*. They are rightly commentaries on special portions of the Vedas. They are not histories, though they contain various narrations. The meaning of the Vedas which is not explicit is made explicit by the *Puranas*. Some do mistake the *Puranas* for history, and are then faced with contradictory and inconsistent narrations, and are nonplussed as to the true import of these works. The stories of Prahlada described as a Jnani in the "Yoga-Vasishtha" and as a Bhakta in the *Vishnu-Bhagwata*, are not to be reconciled from the point of view of history. Shuka is described as a Bala-Brāhmaṇachari, a celebate from childhood in the *Vishnu-Bhagwata*, while as a house-holder in the *Devi-Bhagwata*. The aim of all *Puranas* is to illustrate and explain the meaning of certain matters in the Vedas. Mutually contradictory narrations like these will show that the *Puranas* are not intended to be history. The value of history is already examined in the Preface, and history of the mere date-and-name-cataloguing sort is a vain effort at exactness in a record where infinite knowledge and infinite facts are to be explained to mankind for their guidance to the goal of life.

The *Puranas* are 18 in number, and there are 18 *Upa-Puranas*, and 18 *Maha-Puranas* together with the *Itihāsas*.

* See section on Vedic Darshanas.

(a kind of Purana,) the Mahabharata with its supplement, the Hari-Vansha, and the Ramayana with its accompaniment, the Yoga-Vasishttha. There are a few Purana-Samhitas in addition to these, falling under the same heading.

The Tantras.—The number of Tantra works mentioned is very vast as many as सप्तसप्तसहस्राणि, or 49 thousand, all of which are, of course, not available, though a good number may yet be found.

The last set of literature is the Upa-Vedas—works on Science and Art based on Religion. There were vast works on these, while only a few are now extant. Works on music, medicine, including particular branches as of veterinary, such as of horses, of elephants; agriculture, engineering, astronomy, astrology, physiognomy, physiology and numerous arts and sciences, also fine arts, for which India has been famed from the oldest times. These are the Upa-Vedas.

These all *Akshara* works preserved in the form of writings and now in printed books are nevertheless liable to be destroyed. Enemies of a nation go to the extreme of burning books and destroying whole libraries. They are after all perishable things, exposed to the destructive work of the elements and of time. The rest four classes of book, i. e., Nada, Brahmanda, Pinda and Bindu, are indestructible.

One must know the three-fold utility, the three-fold meaning, and three-fold language to be able to grasp the meaning of all works, whether preserved in the form of records or in any other form of a more durable character,—the *Adhyatma* or the spiritual, the *Adhibhautika* or super-physical and the *Adhibhoota* or physical aspects. And all knowledge will then be reliable and valuable for the attainment of the goal.

One more fact of the three-fold form of language must not be lost sight of,—the *Sama-Vidhi Bhasha*, the *Laukika Bhasha*, and the *Parakiya Bhasha*. The Parakiya Bhasha is

often mistaken as a genuine source of history by the so-called research students of the present day.

The three utilities and the three meanings have been already explained. We will add some remarks regarding the three-fold Bhasha to help the readers of the Veda-Shastras to a proper understanding of the same.

(1.) The *Samadhi Bhasha* is the medium by which one's experience during the Samadhi state is understood by another who also must lapse into the Samadhi state to be able to take cognizance of it. The Samadhi Bhasha of the Vedas and Shastras is the same for all. There is no difference of opinion in understanding each other in this language, e. g., the definitions of Atma, Prakriti, Karma, Daiva world, the four-fold creation, etc., will be understood as the same in all our Shastras.

(2) The *Laukika Bhasha* is the medium by which we allegorize, or figuratively or poetically describe the experiences in the Samadhi for a plainer expression and sound impression of the subjects in communicating them to the inquirers, e. g., the description of the Shiva-Linga,† of the consummation of the marriage of Shiva and Parvati, and similar other topics are figurative expressions for high spiritual matters. The comparative study of the *Rasa-Lila* of the Vishnu Bhagwata and the Devi Bhagwata will show what philosophy is conveyed in objective representations of a fascinating character. This Laukika-Bhasha is deemed the most important of the three.

(3) The *Parakiya Bhasha* is the medium that conveys illustrations in the form of Gatha or stories, of the above topics in order to support and more deeply impress the descriptions of the other two Bhashas, e. g., for the dharma of truthfulness, the Gatha of Harish Chandra; for a woman's dharma of chastity the Gatha of Savitri and Satyavana etc. This Bhasha is more frequent in the Puranas, though partially occurring in the Vedas too.

*See Vishnu Gita and also Purana Samhita.

†See Linga Purana and also Shambhoo Gita.

Before putting an interpretation on the Hindu scriptures, all these works and aspects must be well studied. It will be found that the beauty and utility of the religious life of humanity are best seen in India even of to-day and students of religion will get a correct knowledge of the philosophy and practice of religion by a study of the scriptures and the routine of the daily life of the Hindus. It will dispossess them of numerous self-imposed dogmas, it will help their understanding, and it may even induce them to practise it in their own life, though we would still say (Lord Krishna says): "स्वधर्मे निधनं श्रेयः परधर्मो मयावदः।"

"Better death in performing one's own Dharma. The Dharma of others is fraught with dangers."

SHIKSHA.

EDUCATION.

XXIII.

The aim of education according to the Hindu ideal is the development of humanity in man, and the acquisition of progress in Dharma with final Liberation of the Soul as the Goal.*

We point out the main differences between the ideas of education in ancient India, and the modern world, chiefly represented by the West.

(1) The Hindus of old did not think it right to impart the same education to every individual. The fitness of the candidate was always the condition in the choice of the line of education, the Varna, Ashrama, sex capacities and powers were always considered before settling the nature of education to be imparted to the candidate from the very beginning. The secret of this mode of imparting education was the consideration of the stage of evolution reached by each. The

* See Tantra Sanhita.

West, on the other hand, tries to bring all sort of intellect to a common level in the very beginning with no attention whatever to the stage of evolution. This evidently is a cause of confusion often ending in misguidance and failure in various ways.

(2) Old Hindu education had separate lines of training for the candidates in view of Kama (desire), Artha (gain), Dharma and Moksha (final Liberation of the Soul). Each candidate underwent separate training for the Purushartha (life's objects) for which he had become fit.* The West, on the other hand, is not conscious of these separate four aims.

(3) The Hindus of ancient times recognized the importance of arts and sciences only for Kama and Artha, both being material ends. Yet these two were never considered ends in themselves. They recognized the importance of Philosophy for Dharma and Moksha, these last being spiritual ends. While the West does not yet recognize the use and importance of philosophy as contributing to Dharma and Moksha, and therefore, relegates that study to a subordinate place.

(4) According to the ancient Hindu aim, man and woman were considered as distinct individualities to be trained up for quite distinct purposes. For nature fits each sex for distinctly separate duties. The relation between the two would be like that between the Seed and the Soil. The West holding both sexes as equal, confounds the ways and aims of education in their case, giving much more of the education fit for males to females, than is fit or necessary for them. Very feeble attempts are made in the West towards a separation of ways and means in this direction. We begin with women-bachelors of arts, and women-barristers, and end with suffragettes, promising future leaders in politics, and in war for the matter of that, future republican presidents and future wilders of empires, to say nothing of reverend women-fathers, and women-boxers, and what not.

* See Purana Sanhita.

(5) Hindus of old began the education of the child generally at the age of eight in *Tupobana* though educational work as referring to the soul of the individual continued to the very last, the fourth stage of *Sannyasa* itself—the stage of the *Paramahansa*,^f where education reached its finality. The West, on the other hand, requires Palatial buildings for giving education and has not been able to give thought to this whole side of the subject.

(6) Education in old Hindu practices was a part of religious life like every other function; and *Vedarambha* or the commencement of the study of the *Vedas*, which is the eighth in order out of the sixteen *Sanskaras*, or purificatory rites, was a regular sacrament and important religious ceremony. And throughout life, *Sanskaras* had to be observed imparting higher and higher training, all as a performance of religious duty. In the modern world, religion is totally separated from education, the scope of which is limited, ignoring the true aim of human life, and therefore leading to unfortunate confusion of duties and ideals, thus giving rise to such horrors as Bolshevik and Nihilistic, and similar anarchical and other crimes.

(7) In ancient India *Achara* was the first step kept in view in imparting education. The preservation of *Varna-Dharma* and *Ashrama-Dharma* was the next aim. The necessity of this fact is unknown in the Western world. It is governed by fashion instead; and, in place of *Varnashrama-dharma*, a promiscuous mixture of functions, and the so-called equality of all are held as the ideals.

(8) In the old Hindu system the basis of education being *Dharma* and *Adhyatma-Lakshya* (or attention to the self in everything), the aims of *Para-Loka* (or the life here-

* See section on *Varnashrama Dharma*.

^fThe fourth *Ashrama* (the *Sannyasa*) has its own four stages, viz.—(1) *Kutichaka*, (2) *Bahudaka*, (3) *Hansa*, and (4) *Paramahansa* (see *Saunyas Gita*).

after and the occult world) and Mukti (or final freedom), were perpetually kept in view. In contrast with this, we see that the modern world aims at nothing more than Kama (or desire) and Artha (or gain), as already pointed out. Exceptions to this are few and far between.

The present troubles and the universal disturbance of peace in the modern world are entirely due to wrong education. The revolution of the relations between king and subjects, between man and woman, between grades of men in society, between Artha-Kama on the one hand, and Dharma-Moksha on the other,—all is due to wrong education. The system of education in India was originally very vast and comprehensive. It proceeds on the basis of Nature, so that the comprehensiveness of it is like that of Nature's Law in every department of creation. Nature supplies an exposition of God's will in its orderly course. It obeys that will, so that whatever suggestion would come to us from Nature will be God's own order. The ancient Rishis studied Nature thoroughly and framed rules for human guidance, which can be followed safely and with perfect confidence and success.

We will try to illustrate Nature's Law regarding the relation between the sexes. Man and woman, being specifically distinct from each other, though mutually helpful, are like the seed and the soil. The responsibility of each is accordingly different, while in the case of woman, it is ever far greater in respect of propagation of progeny than it is on men. It is not possible for a woman to receive the seed from even two men in the course of a year, while a man can plant his seed in hundreds of soils during the same time. Again, if a man dies immediately after planting the seed, Nature herself helps the growth of the child in the womb. While man in this way leads but a momentary responsibility, a woman has to bear the seed for some ten months. This will show how much greater woman's responsibility is than man's.

We will give another illustration intended to show man's and woman's responsibility in maintaining the purity of the family, society, and race; and by preserving spirituality in obtaining the help of the Pitrīs: The man committing adultery, spoils his own body and morality, while woman, going the same immoral way, will not only spoil her soil and her morality, but will spoil her family, society and spiritual race, and she and her descendants will lose the help of the Pitrīs. It is for these reasons that the holy Sages have assigned different duties to each sex, and so the education of each is also different. From these considerations it follows that the fitness, capacity and duty of each sex being different the same sort of education would be inappropriate for both.

On the whole, the aim of education will be seen to be to lead the soul from its birth to final emancipation. The schooling therefore runs not only through the younger years but it is to be life-long, until the Paramahansa condition is reached. And as in the case of man, so in the case of woman. Her education too beginning with girlhood must end in the perfection of chastity. The aims and principles of Varnashrama Dharma properly followed will make the schooling perfectly effective in the case of both.

In the modern system of education, the religious side not being properly understood, the spiritual goal has been wholly ignored. But no education would be true and worth anything, where the whole four-fold aim of life has not been assigned its proper place and preparation. Let us hope that educational systems will before long assimilate this ideal, and lead to the Emancipation of Mankind from the present gross materialism,—the inevitable result of (literally) positivist thought.

DHARMA-SAMANWAYA. RECONCILIATION OF ALL RELIGIONS.

XXIV.

The aim of all the Religions of the world is the Realisation of the Divine. This realisation assures freedom from

*See Chapters on Varnashrama and Nari-dharma.

pain so common to mortal life. By the power of intuition man becomes conscious of his Divine nature and every religion instituted by man has the one goal of reaching the Most High in Spirit, which results in the natural emancipation from bondage. The yearning for this emancipation begins in a feeble way in the semi-civilized heart, but as civilization and refinement grow more effective, more and more definite forms come to be prescribed for the purpose of the emancipation. The forms do vary, but the goal is the same.

From the materialistic yearnings, a new road comes to be opened to the Soul in a higher psychology (Yoga) by which an opening is made unto the road to the Divine. The gross body is found to be as but the husk round the grain of the spirit, and the realisation of the power and permanence of the latter urges thought and action towards making it one's own.

The Indian mind intuitively perceiving this possibility determined a regular course of life to be followed for the realisation of that goal. The outer form of the course will be found to depend on the surroundings in which each section or individual of humanity is situated. Forms, even mutually antagonistic will be found prescribed in the Scripture for the advancement of particular cases.

But the goal is one, the realisation of the Divine. Religious systems belonging to the present, past or the future and any part of the world will find themselves duly formulated and supported in the all-embracing Indian Religion. Many religions there are, whose votaries have a spirit of discord against other creeds than their own. Sanatan Dharma of India does not disown any creed whatever, and finds no cause for difference and discord. There is a place for every grade in the scale.

All prophets, all revelations, all liturgies, have their due places assigned to them, in the Indian Continent of Religions.

Names differ, but that matters little, the goal being one and the same. The idea of God as a personal being is represented in the various Godhoods in the Indian Religion. God, the Judge, if represented by Yama ; God, the Creator, is represented by Brahma ; God, the preserver, is represented by Vishnu ; God, the Destroyer, is represented by Siva. In this way* Iswara and Virat and Brahman are definite representations of different conceptions of Godhood in various religions.

The five-fold Saguna forms unknown in other religions involve a masterly philosophy leading to realisation of Godhood by the path of Worship.

In Christianity, Judaism and Muhammadanism, the personal formless God will find corresponding representation in Trimurti alluded to in previous chapters. There could be no variance between the beliefs of our non-Hindu brothers and our own if we properly understand each other.

Buddha-Deva of Buddhism and Rishava-Deva of Jainism are admitted as divine incarnations amongst the Hindus. The theory of Avatars† is almost identical. The Buddhists and Jains consider Avatars to be perfected men, while the Hindus accept a long gradation of Avatars assumed by Vishnu or Shiva out of the Great Triad.

The Law of Karma as propounded in the philosophy of Hinduism is admitted in the same strain by these two ancient creeds. The details of the Law have only been worked out in the former. They have similar faith in the Occult world (Daiva Jagat) also.

The practical principles of the four systems of Yoga are equally recognized by the Savants of both these creeds in some form or other.

* See section on Occult World.

† See section on Worship.

The Gnan-Kanda of Buddhism has also followed to some extent the same principle as obtains in our seven planes of knowledge. The fundamental differences between Hinduism and these two creeds lie only in the adoption of Var-nashram Dharma by the former as its special Dharma.

The Section 'on Worship in all its phases' includes all gradations from fetish worship and the worship of the dead and demon-worship of uncivilized communities to the highest abstraction of the worship of Brahman, the one without a second. The ideal of any religion under this head will find its proper place in this system.

The Section on Love will be duly appreciated by our Christian and Muhammadan brethren in the aspect of Love of God peculiar to their own religions.

Our doctrine of re-incarnation as treated of in the Section on 'Evolution and Re-incarnation' and 'the Law of Karma' treated of in the Section under the same heading both find a place in the philosophical systems of our Buddhist, Jain and Zoroastrian brethren.

The antagonism of Evil Spirit to the Holy Spirit common to Zoroastrianism, Christianity, Judaism, Muhammadanism, etc., is explained in a rational and intelligible way in the descriptions of the war between the Devas and Asuras, and their seven Upper Lokas and seven Lower Lokas, respectively, in the Section on 'Occult World.'

Heaven and Hell mentioned in other religions are explained in full detail in the various grades in the Section on 'the Occult World,' as Pitri-Loka and other Swarga Lokas on one side and Preta-Loka and Narakā-Loka on the other.

The reward and punishment for the good and evil deeds of this life after Divine Judgment, recognized in other religions, are also explained in clear detail in the same section.

Some religions which do not recognize rebirth recognize one universal day of judgment for all Souls. This very limited view is enlarged upon in detail in the description of the conditions of the Soul after death, as realized in the Preta-Loka, Pitri-Loka, Narak-Loka, etc., in the same section.

The fundamental likeness of all religions in respect of the Goal to be reached has been made clear in the foregoing part. The fundamental difference will be found to subsist in the matter of Achara and Varnashramadharma. It has been already pointed out that the external situation of individuals as also their mental constitution is the basis of the practical side of each religion. In the Indian religion this principle has been considered from its crudest shape to its extreme perfection, and it has been adapted to whole classes and grades of humanity falling within the pale of Hindu influence. The circumstances of other lands have led to modified forms in this direction and owing to their very imperfection no formal regulations, nor definite ideals, have been prescribed in their practices. This difference, however, does not imply any sort of antagonism. It is a question of priority or posteriority in one and the same line of progress, the progress of the Soul from matter to spirit. And it has been many times shown before that the Indian religion—Sanatan Dharma is the store-house of well-arranged spiritual principles with corresponding practical regulations. If these are imperfectly concerned and vaguely formulated and only suggestive in their character in other religions, that is a matter of mere accident; it means no real difference between them. The fact is Achara is a matter intimately connected with the gross body, and Varnashramadharma are connected with the Occult side of the world. Although we find signs of the functions of these special Dharmas in all other advanced societies of the world, but no doubt those are the special Dharmas of India. The Indians believe that the organization of Varnashramadharma ever gets help from the Occult world. In the case of other religions the functions of these Dharmas are not wholly lost.

sight of; but either short sight or inconvenient external surroundings, or inaccessibility to the light of knowledge that shines forth only in one place, and takes time to circulate to distant parts, drawbacks like these act materially in limiting the view of the Savants of the Non-Indian religions. The conclusion we wish to arrive at is embodied in the following all-comprehensive suggestion.

All religions essentially aim at a common goal. All their earnest teachers have a perfect universal sympathy, and wish therefore to guide the whole of humanity according to their light. If the followers of these seers meet at a common place of study in religious matters, a perfect mental understanding would result to the great benefit of mankind all over the world. A nucleus of the world's religious university is neither impossible nor impracticable, and it will not be too bold on our part if we suggest to all civilized nations of the world that they join in the organisation of such a world-comprehending institution for the promotion of religious thought, and the achievement of humanity's ultimate goal. As a crude conception of the practical side of this idea, we would suggest the formation of a Hall of World's Religions,* supplied with the necessary appertenances, such as a complete Library, helpful to the comparative and scientific study of Religion and Philosophy. There should be opportunities of mutual exchange of thoughts and popular lectures contributing to the advancement of spirituality in the general

* The re-establishment of universal peace aimed at the conclusion of the World War could not be better commemorated by anything else than the establishment of this sort of institution by the joint co-operation of all civilized nations of the world. The Bharat Dharma Mahāmandal has aptly suggested Benares as the seat of such a holy institution. India has been the time-honoured home of the Sanatan-Dharma, which is the oldest Dharma, and the fountain head of all spiritual thought and practice all over the world. It would therefore be in the fitness of things to locate such an institution in this country. And as the very centre of holiness in this country, Benares is admitted on all hands to be the place in the world, best suited for such a holy institution and its holy work.

mass of mankind. Minor suggestions may also be made regarding the religious ideas peculiar to the representation of the various religions: Separate places of worship suited to the ideal of each, a guest house and free kitchen for scholars of different faiths.*

If after the comprehensive treatment of the liberal view about humanity's religious life given in the foregoing pages, a doubt should yet arise as to the possibility of the leading representatives of all the important religious meetings on a common platform of peace and holiness, we would quote the following reply *insubstantia* from the Upanishads to such doubt, and follow it up with quotations from the teachings of the Seers and holy men of great religions.

Says the Upanishad: Just as the ups and downs, hills and dales, planes and valleys, seas and rivers, the tall and the stunted, appear to the man walking on the earth's surface but that all such inequalities merge into one flat level in the eye of an observer up in the sky travelling in an air-boat; so insignificant, negligible differences in various religions vanish with the man who has got knowledge, and who rises superior to the consciousness of the opposites.

We hold that the earnest seekers of truth in all religions will never differ from others. We will give an idea of some common thoughts realised by the Seers of the great religions of the world, and will show how the advanced Seers of each religion take one and the same view of some final truths:—

*The realisation of the ideal has been in contemplation among the activities carried on by the Sri Bharat Dharma Mahamandal. It is gratifying to note that the Society's noble idea has been appreciated and countenanced by the distinguished savants all over the civilised world. The Mahamandal has also made a small beginning for the realisation of this great object, but the whole idea requires a vastly larger stock if it is to be made real and lasting. If however the whole world of civilised nations unites in the organization of this highest ideal the question of funds will be a minor one.

Cf. also Jnani-Vimanya-Nyaya ज्ञनीविमानन्ययः a Sanskrit proverb.

Corresponding to our divisions of Bhakti* the following view of Bhakti of Muhammadan saints gives 11 phases:—

"There are eleven stages of love, of which the first is Mowafiqat, the second Maal, the third Mowanisat, the fourth Mowaddat, the fifth Hawa, the sixth Khullat, the seventh Muhabbat, the eighth Shagf, the ninth Haim, the tenth Welah, the eleventh Ishq.

"*Mowafiqat* is that in which the soul turns away from the self, the Satan and the world (which brings forgetfulness of the Beloved) and gets attached to the friends of the Beloved.

(2) *Maal* is that in which the spiritual heart inclines to the Beloved and shuns every thing other than the Beloved.

(3) *Mowanisat* is that in which we hanker after the Beloved gradually abstaining from all material things. Who ever has an attachment to Gods keeps aloof from all but God.

(4) *Mowaddat* is that in which the spiritual heart is attracted towards the Beloved through its purification by humble supplication in solitude.

(5) *Hawa* is that in which the heart is always in communication with the Beloved.

(6) *Khullat* is that in which the Being is filled with the love of the Beloved and is freed from the thoughts of any but the Beloved.

(7) *Muhabbat* is that in which the spiritual heart is freed of all evil qualities, and is fully possessed of Divine qualities.

(8) *Shagf* is that in which the veil of the Qualb or the Spiritual heart is entirely taken away, and in which all outward expressions of love are suppressed and are considered as a sort of blasphemy.

(8). *Haim* is that in which the lover becomes maddened with love for the Beloved.

*See Section on Bhakti.

(10) *Walah* is that in which the beauty of the Beloved is always reflected in the mirror of the heart, and in which the heart remains engrossed.

(11) *Ishq*, the last stage of love, is that in which one loses oneself and lives and moves in the Beloved.”*

The following five stages of spiritual perfection may be obtained by men according to Muhammadan saint. The reader might compare these with the 7 planes of knowledge mentioned in this book in a section of that name:—

(1) “*Alam-e-Nasoot* is the stage when one remains entangled in temptation, and desires.

(2) *Alam-e-Malkoot* is the stage when one is in a mood of constant contemplation of and thank-offering to God.

(3) *Alam-e-Jabroot* is the stage when one recognizes one's own self.

(4) *Alam-e-Lohoot* is the stage when one can assert his claim to Godhood, and has full knowledge of one's self.

(5) *Alam-e-Hahoot* is the stage when one is above the knowledge of his self and is fully absorbed in the divinity.†

The divinity in man is also recognized in Muhammadans:

“The possibility of such a realisation of divinity by man is what has been foreshadowed in the following Koranic verses: “I am with you, but you do not see me;” “We are nearer to him (men) than his principal vein;” “I am the mystery of man, and man is the mystery of Me.” When Sufis attain this truth they cease to perceive the distinction between different phenomena and behold only the Beloved God in the whole universe of phenomena. In this state of ecstasy they sometimes disclose the mysteries of unity and utter expressions like: ‘I am the Truth,’ ‘I am the Beloved.’

*See Reflections on Sufism, by Mr. Warsy, pp. 24-31;
†ibid, pp. 26-27.

This was what brought upon Hussain the persecution of the laity, and of the theologians."*

From the extracts given above, one will find that the Muhammadan seers also recognized the paths of Jnana and Bhakti. They also recognize inspiration from the Occult world, as for example:

"When any man attains recognition of God he begins to receive inspirations from the spiritual world, and he ceases to have any thought save that of the Beloved—Hussain Munsoor's saying.†

Although as a religion, it has been said that Judaism has no dogmas, but it is one of the most powerful and ancient religions of the world. The list of Jewish sects is indeed too long to be given here. In Judaism as in Islam there has arisen a controversy between the validity of traditions and the written law. But it is evident from its vast literature, that its thinkers have inclined to a belief in the Hindu idea of transmigration of souls. They believe that their two great teachers, who founded two distinct schools of thought have sprung out of Adam, an idea identical with the Hindu philosophical idea of *Kala-Avatar*. The Frankists, an off-shoot of the famous pseudomessiah of Smryna, taught a trinity, the philosophy of which is something like a Hindu school of thought. The Chassid—the founder of a strong sect, acknowledged no Rabbi, but he regarded his Zaddik or righteous one, as an indispensable spiritual intermediary—precisely as the Moslem Murid regards his Pir or Hindu Brahmagani regards his *Guru*. The Judaism adopted every rite known to emotional *Sadhanas*, the dance and motionless ecstasy, loud and silent prayer just like several Upasak sects of Hindus, based on *Muntra-Yoga* system.

* "The Martyr of Truth :" The life of Mussain Munsoor, by Mr. Warsy, p 4.

† Ibid, p. 7.

The doctrines of the famous prophet Zoroaster constituting the ancient Zoroastrian religion also breathe the same spirit as described above. These doctrines are noted in the old Iranian religion, of which we can form an approximate representation by comparison with the religion of the Vedas. The newly-discovered Hittite inscriptions have now thrown a welcome ray of light on the primitive Iranian creed. In these inscriptions Mitra, Varuna, Indra, etc., are mentioned as deities of the Iranian kings of Mitani. These are all the names with which we are familiar from the Hindu Pantheon. Worship was paid to popular divinities such as the war-god and dragon-slayer Indra, to nature forces and elements such as fire water, etc., as the Aryans do on particular occasions in the shape of paying homage to the divine spirits presiding over the elements. On solemn occasions the inspiring drink Soma also ministered to the enjoyment of the devout as the Soma-rasa of the Hindus—the necessary accompaniment in Vaidic-yagnas. As regards the doctrine of Devas and Asuras there is also a striking coincidence of the Hindu religion with Zoroastrianism. They equally represent the intelligent guiding forces of good and evil differing only in the fact that the term Asura indicates the more sublime and awful divine character for which man entertains the greater reverence and fear, while the term Devas denotes the vulgar, sensuous and anthropomorphic deities. So the difference with Hindu philosophy in this respect is only in term and not in spirit i.e. the Devas of Hinduism are the Asuras of Zoroastrianism and vice versa. These two spirits are not idle. They carry on an eternal conflict and the history of this conflict is the history of the world. It also forms the factor of creative activity in this world. They do not always carry on the struggle in person. They leave it to be fought out by their respective creations and creatures they send into the world. The field of battle is the present world.* In the centre of the battle is man. His soul is the object of the war. Man takes part in

* See Section on Occult World.

this conflict by all his life and activity in the world. By a true confession of faith, by every good deed, word and thought, by continually keeping pure his body and soul, he impairs power of the evil spirit and strengthens the might of the good spirit and thus establishes a claim for reward in the divine realm. By a false confession, by every evil deed, word and thought and desilement, he increases the power of the evil spirit and renders service to Satan. The student of philosophy can observe at a glance that all the above theories only produce a faithful echo of the Hindu doctrine of Deva-sura Sangram eternally obtaining in every human heart.

The six stages of spiritual progress described in the Zoroastrian religion exhibit signs of a large stride towards the Hindu doctrine of the seven planes of knowledge dealt with before. These are :—(1) Vahu Mano—good sense, i.e., the good principle, the idea of the good, the principle that works in man inclining 'him to' what is good ; (2) Ashem, afterwards is Ashem-Vahishtem—the genius of truth and the embodiment of all, that is true, good and right ; (3) Khshathrem—the power and kingdom of Ormazd, which have subsisted from the first, but not in integral completeness, the evil having crept in like tares among the wheat ; the time is yet to come when it shall be fully manifested in all its unclouded majesty ; (4) Armaili—due reverence for the divine, Verecundia, spoken of a daughter of Ormazd and regarded as having her abode upon the earth ; (5) Aourvata—perfection ; (6) Ameretat—immortality. Here is the goal of spiritual journey and the converging point of the diverse elements of all religions.

The lofty ideas and tenets contained in the Christian philosophy strike the same tune of harmony with the radical principles of Hinduism. The potential energy of the Almighty Father, His dormant Will stirring itself to unending activities and producing myriads of world out of the bosom of Pralaya, constitutes the fundamental theory of creation

according to the Hindu philosophy. The Rig-Veda solemnly declares that before the inception of the universe, eternal and awful silence reigned on all sides. Not an event stirred the ocean of time, nor an object was to be seen on the vast ocean of space. Not a breath ruffled the serene bosom of the sleeping Infinity. Impenetrable darkness prevailed every where above and below, before and behind. The supreme Brahma wrapped up within Himself dwelt alone. But, anon, the scene changed, a mysterious voice was heard—"I am alone, let me multiply." Immediately after the revelation of this voice, the potential will-power assumed the kinetic form and out of this will-power sprang creation with its treasury of the sun, the moon and myriad stars in clusters strown round the heaven. And do we not find an exact reflection of the above Hindu philosophy of creation in the solemn words of Jesus Christ, viz., "It was darkness. God said, let there be light and there was light," and in the Gospels of St. John, viz., "In the beginning was the word and the word was with God and the word was God."? Sir Isaac Newton in his greatest production, the Principia, declares his conviction that the whole diversity of natural things can have risen from nothing but the ideas and the will of one necessarily existing Being who is always and everywhere God, Supreme, Infinite, Omnipotent, Omniscient and absolutely perfect. This is the fundamental unity of the Hindu and Christian philosophies in the domain of creation, which the Hindu philosophy only can grasp and furnish a satisfactory explanation for.

The marvellous Trinity—the Father, the Son and the Holy Ghost making up as a blessed unity, the harmonious whole of the economy of creation, is another unique illustration of coincidence. The Father is the very God Jehovah—the supreme Brahma of the Vedas. Alone in His own eternal glory, He dwells. From Him comes down the Son in a direct line, as an emanation from Divinity. The Divine glory thus permeates every pore of the universe and what does the Holy Ghost do? He drags up regenerated humanity

to Himself. Divinity coming down to humanity is the Sotí. Divinity carrying up humanity to heaven is the holy Spirit. This is the whole philosophy of salvation—the mysterious triangular figure of Trinity. God coming down and going up—how beautiful, how soul-satisfying. It strikes the key-note of the Hindu philosophy and sheds a flood of lustre on the theory of Avatar, the mercy of the Divine Father and the transcendental glory of creation and final beatitude.

In what supreme realm of the Vedant, the Divine Jesus was roaming when he exclaimed: "I in my Father and ye in me." "Abide in me and I in you," "I and my Father are one." He pointed to the inner sphere where his disembodied spirit communed with the Eternal Spirit of life and beholding God in him and himself in God he exclaimed as above. But if he beheld His father in his soul, he also beheld his brethren in him and cried as such. And, finally, when the exclusiveness of the self ebbed away and heaven came pouring into his soul, he realised his identity with the supreme self and declared—I and my Father are one: There is no difference between Jiva and Brahman. "जीवो ब्रह्मैव नापरः" This is the faith of the Vedant doctrine. The Christian world has not as yet realised the beauty of this truth and this double harmony of the Divine Nature of Christ, viz., his harmony with God and harmony with man and consequently the idea of identity of Jiva with Brahma still looms at a distance and sometimes appears as a Utopian idea. But the Hindus having a legacy of the wisdom of their illustrious sages of yore—the Gnani Maharshis can fully realise the truth of the life and teachings of the western prophet and invite the world to their lofty realm of self-realisation.

Here is the language of John Yépes, (St. John of the Cross) in which the self is identified with everything external as belonging to itself—an idea similar to the realisation of man in the fifth and sixth planes of knowledge as described hereinbefore:

"The heavens are mine; the earth is mine, and the nations are mine; mine are the just, and the sinners are mine; mine are the angels and the Mother of God; all things are mine, God Himself is mine and for me, because Christ is mine, and all for me. What dost thou then ask for, what dost thou seek for, O my soul? All is thine,—all is for thee. Do not take less, nor rest with the crumbs which fall from the table of thy father. Go forth and exult in thy glory, hide thyself in it, and rejoice; and thou shalt obtain all the desires of the heart."†

In the last three sorts of Bhakti as expressed in 'I am His,' 'He is mine,' and 'He and I are one,' as mentioned before in this work we find the last idea almost identical with the following idea occurring in the teaching of the same Christian Saint.

"As there is no way in which the soul can grow, but in becoming in a manner equal to Him, for this reason only is He pleased with our Love. It is the property of love to place him who loves on an equality with the object of his love." Thus we have similarity of principles in the realm of Bhakti (love and devotion), in the domain of austerity, charity and manifold other branches of Dharma.

It is needless to multiply quotations. The earnest student will find that there is harmony in the thoughts and sayings of the saints of all lands. For, truth is one, and the essence of all religions is one. Indeed there is only One Eternal Religion in the world. There cannot be two religions. Where then is the cause of differences?

"Behold! How good and pleasant it is for brothers to dwell together in unity!" Let us therefore shake hands with each other with the utmost cordiality. Heaven demands reconciliation, let the earth obey. Let us avail ourselves of all opportunities which God's merciful providence vouch-saless unto us to cement the ties of international fellowship.

† "The Living Flame of Love" by the aforesaid Saint.

May the Holy Spirit of Eternal Dharma pervade all humanity, and may the supreme Lord shower His blessings on all, bringing harmony, and peace, and good-will on earth !

Om—*Peace be to all beings.*

GLOSSARY

OF

THE SANSKRIT WORDS USED.

(No dictionary order is kept. Words will be found under initial letters.)

A

- Andaja—see pages 5 and 133.
Adhama—lowest.
Anandapada—see pages 110 and 112.
Arya—another name of the followers of Varnashrama Dharma.
Annamaya Kosha—the first sheath which covers the individual soul; see pages 94 and 159.
Andaja Srishti—egg-born creation; see page 9 and chapter XV.
Anandmaya Kosha—the fifth sheath which covers the individual soul; see pages 94 and 159.
Adharma—sin; see page 10.
Apavarga—final liberation of the soul; see chapter XXI.
Abhyudaya—material and spiritual prosperity; see page 13.
Artha—material gain; see page 161 and chapter XXIII.
Asadharana Dharma—one of the four divisions of Dharma; see page 17.
Apadharma—one of the four divisions of Dharma; see page 18.
Abhaya Dan—see page 20.

- Artha Dan—see page 20.
Adhyatma Karma—see page 21.
Adhibdaiva Karma—see page 21.
Adhibhoota Karma—see page 21.
Anga—see page 23.
Aisha Karma—see chapter IV.
Adhyatmika—spiritual; relating to Adhyatma; see page 43.
Ahidaivika—Astral; occult; relating to Adhibdaiva; see page 43.
Adhibhantika—gross, material; relating to Adhibhoota; see page 43.
Asuri—pertaining to Asuras.
Aprakrita—see page 35.
Asvabhavik—unnatural—see page 35.
Annaprasana—see page 36.
Agnyadhana—see page 36.
Atma Gnani—knowledge of Self
Avidya—see page 38.
Akarma—see page 42.
Ananda—see page 43.
Antahkarana—see page 78.
Avatar—incarnation—see page 49.

Akash—one of the five primary elements—see page 121 and the Sankhya Philosophy.

Ananta—see page 50.

Arya Shastra—religious literature of the Hindus.

Antar Shuddhi—see page 58.

Asana—see pages 58 and 65.

Agni—see page 59.

Achara—see page 59.

Ambu—see page 59.

Ahamtatwa—see page 61.

Asrama Dharma—see page 63 and chapter XVII.

Adhikara—see page 63.

Angira—one of the first seven Rishis. For Rishis—see chapter XIV.

Aditya—see page 127.

Aryama—one of the principal Pitrîs; see Pitrîs chapter XIV.

Adhimatra—see page 76.

Ahamkara—see page 72.

Agnana Bhumis—planes of ignorance.

Asansakti—see page 80.

Ananidapada—see pages 80 and 111.

Atma-Pratyaksha—see page 81.

Adbhoota—see page 108.

Asakti—see page 108.

Atma Nivedana—see page 108.

Adi-Kala—see page 115.

Adhi-desh—page 115.

Atyantik Pralaya—see page 120.

Amsha—see page 116.

Asura Rajya—see page 125.

Avayava—see page 145.

Atmagnâna—see page 171.

Atithi—see page 203.

Amshavataras—see page 207.

Aveshavataras—see page 207.

B

Bhishma—one of the great heroes of the Mahabharata.

Bauls—a sect of Vaishnavas in Bengal.

Bharat Dharma—another name of Hindu religion; see chapters II and III.

Bhakti Yoga—the path of love and devotion; see chapter XI.

Brahma Dan—see page 20.

Bindu-Dhyana—see page 71.

Brahma Dhyana—see page 81.

Bharata—another name of Arjuna; see Mahabharata.

Bharadwaja—the great Marishi who discovered the first section of the Karma Mimansa philosophy.

Bhutasanghas—The fourfold

stages of creation; see page 34.

Brahmavrata—see page 36.

Brahman—see page 48.

Bhagawat Gita—the world-renowned book; a portion of Mahabharata.

Bhakta—Devotee.

Bija Mantras—see page 54.

Bhava Tattva—see page 56.

Bhava—see page 57 and chapter XIX.

Brahma Rupini—personification of the omnipresent Brahman.

Bhittirekha—see page 59.

Bishikh—see page 59.

Bhava Yantra—see page 59.

Bibhuti—see page 59.

Bali—see page 59.

Brahmanda—Solar System; see pages 67 and 210 and chapter XIII.

Brahma—see chapter XIII.
 Brahma-Randhra—A point below the roof of the skull of man specially useful for Yoga practice.
 Bahirnikhi—see page 70.
 Buddhi—see page 77.
 Bibhutipara—see page 80.
 Bhavpara—see page 80.
 Brabmasraya—see page 81.
 Bhayanaka—see pages 107 and 209.
 Bibhatsa—see page 108.
 Batsalya—see page 108.
 Brahma-Sad Bhava—see page 108.
 Bhubana—see page 117.
 Bhokta—see Bhog, pag : 128.
 Bipras—see page 169.
 Baiji Srishti—see page 170.
 Bipratitwa—see page 170.
 Brahmavädini—see page 184.
 Brahmayajna—see page 199.
 Bhoota Yajna—see page 202.
 Bindu—see page 211.
 Bala-Brahmachari—see page 214.

C

Chandala—the lowest caste in the Hindu social order.
 Chijjadagranthi—see pages 35, 119, and 137.
 Chuda Karma—see page 36.
 Chit—conscious; see page 43.
 Chidaka-h—reservoir of cosmic impulse—the seed of Karma.
 Chitra—see page 59.
 Chittavritti—see page 67
 Chit-Satta—see page 68.
 Chitta—see page 78.
 Chhala—see page 146.
 Chhandogya—one of the 108 Upanishads; see Upanishads.

Chaturvarnya—see page 164.
 Chetana-Prakriti—see page 176.
 Chhandas—see page 213.
 Dharmá—ahether name of Raja Yudhisthira of Mahabharata.
 Datsbanas—philosophy: see chapter XVI.
 Daivi Mimansa—the sixth system of Vedic Philosophy; see page 153.
 Dwesha—aversion; see chapter XI.
 Dan—charity; see page 20.
 Draupádi—the joint wife of the five Pandava brothers; see Mahabharata.
 Devata—devas, superhuman beings inhabiting the seven upper worlds.
 Dhriti—see page 31.
 Daivi—pertaining to Devas.
 Diksha—see page 36.
 Dwandwa—unequal opposites; see page 41.
 Durga—see page 57.
 Dik Shuddhi—see page 58.
 Dhyana—see page 58, 65 and 72.
 Dharana—see page 59.
 Divya Desha Sevana—see page 59.
 Dharana—see page 72.
 Dik-Bandha—see page 98.
 Dasva—see page 108.
 Dwapara-Yuga—see page 116.
 Dharma-Raj—see page 126.
 Drishtanta—see page 145.
 Dravya—see pages 146 and 198.
 Damayanti—see page 173.
 Deva Yajua—see page 200.

Devi-Bhagwata—one of the Puranas.

E

Ekatattha—One-ness; the highest practice in Yoga Sastra for attaining Samadhi; see Yoga Darshana.

G

Gunas—attributes of nature (Prakriti); see pages 10, 26 and 146.

Garbhadhana—see page 36.

Guru—spiritual Preceptor.

Ganesh—one of the five aspects of Saguna Brahma; see pages 49 and 50.

Ganapati—see page 7.

Gandha—see page 61.

Gunapara—see page 80.

Guna Kirtan—see page 108.

Ghatika—see page 115 and 116.

Gautama—the great Maharsi who discovered the Nyaya System of philosophy.

Gayatri—see page 197.

Gatha—see page 216.

H

Hindu Shastra—see chapter XXII.

Hatha Yoga—see chapter VII.

Hriday—see pages 58 and 59.

Havana—see page 59.

Hasya—see page 107.

Hetwabhas—see page 146.

Harivansa—see page 215.

Harish Chandra—a famous king of the Solar Dynasty; see Devi Bhagawat.

I

Iswara—see page 43.

Indra—see page 127.

Indriyas—see page 77.

Ida—a tubular vessel in the right side of the body used in the practice of Yoga.

J

Jnanada—see, pages 110 and 112.

Jiva—Individual soul; see chapters XIII and XV.

Jarayuja Srishti—Sac-born creation; see, pages 5, 9 and 134 and chapter XV.

Jnana Yoga—the path of knowledge; see chapters XVI and IX.

Jnana Yagna—see page 20.

Jyotirdhyana—see page 66.

Jaimini—the great Maharsi who discovered the second section of the Karma Mimansa philosophy.

Jaiva Karma—see chapter IV.

Jata Karma—see page 36.

Jada—non-conscious.

Jadatmika—void of consciousness.

Japa—see page 58.

Jati—see page 60.

Jnanendriyas—see page 61.

Jala—see page 61.

Jyoti—light.

Jiva-Deha—see page 68.

Jyotishmati—see page 71.

Jnanabhumi—planes of knowledge.

Jivan-Mukta—see page 84.

Janaka—the famous Rajarshi king of Mithila; the father-in-law of Bhagwan Ramchandra
Jnanendriya—see page 90 and 150
Jiva-Yantric Pilha—see page 98.
Jalpa—see page 146.
Jati—see page 146.
Jyotish—see page 213.

K

Krishna—the eighth and the perfect incarnation of Vishnu ; see Vishnu Bhagavata and Mahabharata.
Kanada—the great Maharsi who discovered the Vaiseshic System of Vedic philosophy ; see page 146.
Karma yoga—The path of selfless work ; see page 41.
Kama—material desire—see page 161 and chapter XXIII.

Karma yagna—see page 20.
Kanya Karma—see page 21.
Kunti—the mother of the Pandavas ; see. Maha-bharata.
Kuru—one of the kings belonging to the Lunar Dynasty—see Mahabharata.
Karma Muniyana—the fifth of the seven systems of the Vedic Philosophy— see chapter XXI.
Kaivalya—liberation—see chapter XXI.
Kriyaman Karma—see chapter XXI.

Kalas—Digits of Manifestation ; see page 49.
Karya—action.
Kampan—vibration.
Karttikeya—see page 57.
Kavacha—see page 58.
Kumari—unmarried girl.
Karmendriyas—see page 61.
Kula Kundalini—see page 70.
Kriyaman—see page 83.
Karmashaya—see page 83.
Karmendriya—see pages 90 and 150.
Karma—see page 107.
Kanta—see page 108.
Kala—see page 115.
Kashtha—see page 115.
Kehana—see page 116.
Kali Yuga - see page 116.
Karta—doer.
Krishna Gati—see pages 130 and 131.
Karma—see page 140.
Kriya—see page 198.
Kalavataras—see page 207.
Kalpa - see page 213.

L

Lanka—the famous island mentioned in Ramayan, most probably the modern Ceylon
Lilonmukti—see pages 110 and 112.
Laya Yoga—see chapter VIII.
Lakshmi—see page 50.
Linga—see page 59.
Lila Vigraha—play image ; see page 67.
Laya Kriya—see page 73.
Lilonmukti—see pages 80 and 110.
Linga Sarita—see, page 152.
Laukika Bhasha—see page 216.

M

Madhyama—middle; see page 76.

Manomaya Kosha—the third sheath which covers the individual soul; see pages 94 and 159.

Moksha—final liberation of the soul; see chapter XXI.

Mukti—final liberation of the soul; see chapter XXI.

Manasik Japa—see page 20.

Mantra Yoga—see chapter VI.

Mantras—see pages 54 and 55.

Manana—see page 22.

Mahayajna—see pages 23, 1, 97 and chapter XX.

Mahavarata—see page 36.

Mukta—liberated.

Maya—a mysterious power; see Prakriti and Vedant philosophy.

Murtis—images.

Maha-vishnu—the name of Saguna Brahma; see page 50.

Manasik—see page 55.

Mahamaya—see Prakriti and Maya.

Mandala—see page 59.

Murdha—see page 59.

Maliattatwa—see page 61.

Mahabhava—see page 60.

Mahabodhi—see pages 64 and 66.

Mudra—see pages 59, 65, and 72.

Maheśvara—rudra; see chapter XIII.

Mahakash—the absolute space. The reservoir of collective impulse of the virat containing innumerable solar systems.

Maharshi Patanjali—a great Maharshi who discovered the Yoga philosophy.

Muladhar chakra—see page 69.

Moha—allurement.

Mahalaya—see page 73.

Mridu—see page 76.

Mahat—see page 77.

Mahapurusha—great man.

Moorchhana—see page 107.

Malin Rasa—see page 108.

Mahakala—see page 115.

Maha-Yuga—see page 116.

Manu—see page 116.

Manwantara—see page 116.

Mahapralaya—see page 117.

Manushyatwa—the state of man.

Mithya jnana—see page 145.

Manasi Srishti—see page 178.

Murti Puja—see chapter XIX.

Mandapa—see page 198.

Muktiprada—see page 208.

N

Naraka—hell; see its position in occult world in page 125.

Non-Arya—those who do not follow Varnasramadharma.

Narayan-Upanishat—one of the revealed books in the Upanishad section of the Vedas.

Nisreyasa—final liberation of the soul; see chapter XXI.

Nirvana—final libration of the soul; see chapter XXI.

Nirlipta—see page 61.

Nandi—a great Hindu sage who attained Devatahood and reached the occult plane by the power of extraordinary yoga in his lifetime; see Purana.

Nitya Karma—see page 20.
 Naimittik Karma—see page 21.
 Nididhyasana—see page 22.
 Nirguna—void of attributes.
 Nivritti—the stage of renunciation.
 Nama Karana—see page 36.
 Nivritti poshak—see page 36.
 Nastik—atheist.
 Nirvikalpa Samadhi—see page 44 and Raja Yoga.
 Nam-rupatmak—see page 53.
 Nam-rup—name and form.
 Nitya yantra—see page 59.
 Nabbi—see page 59.
 Nyas—see page 59.
 Nari dharma—see page 63 and chapter XVIII.
 Niyama—see page 72.
 Nads—primal sounds.
 Nampara—see page 82.
 Nirvichar Samadhi—see page 81.
 Nishkriya Bhava—see page 82.
 Nishtha—see page 103.
 Nimesh—see page 115.
 Naimittic Pralaya—see page 117.
 Nirnaya—see page 145.
 Nigrahasthan—see page 146.
 Nriyajna—see page 202.
 Nada—see page 211.
 Nirukta—see page 212.

P

Poranas—see chapter XXII.
 Pitriloka—see page 125.
 Paratpara—see pages 110 and 112.
 Pralaya—Destruction of creation; the Hindu philosophy recognised several kinds of Pralayass; see page 117.

Pranamaya Kosha—the second sheath which covers the individual soul; see pages 94 and 159.
 Punya—virtue; see page 11.
 Papa—sin; see page 11.
 Panchopasana—see page 21.
 Pitris—one of the three classes of superhuman beings; see chapter XIV.
 Partha—another name of Arjuna; see Mahabharata.
 Purushartha—see page 31.
 Pravritti—the stage of worldly desire.
 Purva Mimansa Darshan—another name of Karma Mimamsa philosophy.
 Prakrita—see page 35.
 Punsavan—see page 36.
 Pravritti rodhak—see page 36.
 Prakritik Sanskara—see page 36.
 Pret—see chapter XIV.
 Prarabdha Karma—see chapter XXI.
 Prasthanatraya—see page 44.
 Prana—see pages 47 and 95.
 Para Bhakti—see pages 48 and 108.
 Purna—full.
 Pranava Dhwani—see page 54.
 Panchanga Sevan—see page 58.
 Prana kriya—see page 59.
 Prakritik Jagat—see page 61.
 Purusha—see page 150.
 Pani—see page 61.
 Pad—see page 61.
 Payu—see page 61.
 Prithivi—see page 61.
 Pratyahar—see pages 65 and 72.
 Pranayam—see pages 65 and 72.

Pran-vayu—see page 65.
 Pinda—the individual entity : see page 68.
 Paramatma—another name of Brahma, void of attributes.
 Prasupta—see page 70.
 Pingala—One of the three subtle channels of energy. Ida is on the left side, Pingala is on the right.
 Para—see page 76.
 Pradhan—principal.
 Padarthabhavana—see page 80.
 Paratpara—see pages 80 and 111.
 Parakriti Asraya—see page 80.
 Prarabdha—see page 83.
 Parama Tattwa Jnani—see page 84.
 Pitha—see chapter X.
 Parthiva Pitha—see page 97.
 Prema—see chapter XI and page 105.
 Prakriti—primordial energy; nature, the root-cause of creation. In the various Darshanas it is called Maya Mula-prakriti, Avyakta, &c.
 In the Hindu cosmogony according to the Sankhya system, to which the term Prakriti belongs, the Universe is reduced to two ultimate elements or entities :—
 (1) *Purusha*, the Soul or Spirit element, and (2) Prakriti, the element representing both Force and Matter of modern physics. Matter and Force according to this system, are results of the action and

interaction of the three principles or *gunas* which *prakriti* consists of, viz., Sattva, Rajas and Tamas, leading to what is known as Evolution. Tamasic evolution produces Matter, Rajasic evolution produces Force and Sattvic evolution produces intelligence or Reason (*Buddhi*). All these three come within Energy. Soul is a thing quite apart, whose contact with Energy produces the diversified phenomena of creation without itself taking any active part in it. Buddhi (intelligence or reason) is in popular language represented as reflecting the light of the Soul (which is a conscious element, while Energy is blind) and thus illuminating the whole of creation with what in European philosophy is called Mind, and in Hindu philosophy *chitta*.

Pita—father.
 Par—see page 115.
 Patala Loka—see page 125.
 Pretatwa—state of Preta.
 Padartha vada—see page 143.
 Pramana—see page 145.
 Prameya—see page 145.
 Prayojana—see page 145.
 Padartha—see page 146.
 Prajapatis—see page 169.
 Pitri Yajna—see page 201.
 Pinda—see page 210.
 Parvati—same as Mahamaya or Prakriti.
 Parakiya "bhasha—see page 216.

R

Rama—the seventh incarnation of Vishnu ; see Ramayana.
 Rishis—the deities presiding over the plane of knowledge ; see chapters XIV. and XXII.
 Rajas—one of the attributes of nature (Prakriti,)—see pages 10 and 26.
 Raga—attachment—see chapter XI.
 Raja Yoga—see chapter IX.
 Rajasik—belonging to Rajo guna ; see Rajas and guna.
 Rakta vija—see footnote page 47.
 Ragatmika—see pages 47, 107 and 108.
 Rup—see page 61.
 Ras—see page 61.
 Reta—Dharana—see page 64.
 Rudra—see page 127.
 Rupapara—see page 80.
 Rajarshi—one of the several classes of Rishis.
 Rasa—see page 107.
 Raudra—see page 107.
 Rashi—see page 116.
 Rochaka—see page 209.
 Richs—see page 211.
 Rasa-Lila—a special ceremony originated by Sri Krishna at Brindaban ; See Vishnu Bhagwat. Allegorical description of the finer forces of nature and their connection with the supreme self ; see Devi Bhagwat.

S

Smritis—see chapter XXII.
 Swarga—heaven, see the position of the seven swarga lokas including the Pitri lokā in page 125.

Sannyasada—see pages 110 and 112.
 Satpada—see pages 110 and 112
 Sakti—see page 7. Prakriti, Mulaprakriti, Maya, Pradhan, Avyakta are synonymous—see Prakriti.
 Sweda ja Srishti—germ creation ; see page 9 and chapter XV.
 Sattwa—one of the attributes of nature (Prakriti) ; see pages 10 and 26.
 Sadachara—physical actions conducive to dharma ; see chapter XVII and page 171.
 Sayujya—final liberation of the soul ; see chapter XXI.
 Sankhya—one of the seven systems of Vedic philosophy ; see page 149.
 Sadharana Dharma—one of the four divisions of Dharma ; see page 19.
 Sannyasi—one belonging to the fourth or last of the stages of Hindu life prescribed in the Hindu Sastras ; see chapter XVII.
 Sharirik Tapa—see Page 20.
 Sthala Dhyana—see page 57.
 Shravana—see page 22.
 Saguna—invested with attributes.
 Smriti Sastras—see chapter XXII.
 Sattwic—belonging to Sattwa guna ; see Sattwa, and guna.
 Sanskara—see page 33.
 Sabaja Karma—see chapter IV.
 Swabhavik—natural ; see Page 35.

Simantonnayana—see page 36.
 Samavartana—see page 36.
 Sati Dharma—the special Dharma of Hindu womanhood ; see chapter XVIII.
 Swarga—see chapter XIV.
 Sanchita Karma—see chapter XXI.
 Sat—see page 43.
 Surya—one of the five aspects of Saguna Brahma ; see pages 49 and 50.
 Sakti—one of the five aspects of Saguna Brahma ; see pages 49 and 50.
 Shiva—one of the five aspects of Saguna Brahma ; see pages 49 and 50.
 Sadhan—see page 53.
 Samyavastha—see page 54.
 Samadhi—final beatitude ; see chapters on Mantra Yoga, Hatha Yoga, Laya Yoga, Raja Yoga.
 Satya—real.
 Saraswati—see page 57.
 Shuddhi—see page 58.
 Sthan Shuddhi—see page 58.
 Sharir Shuddhi—see page 58.
 Stotras—see page 58.
 Swarup—see page 60.
 Sparsa—see page 61.
 Shabda—see page 61.
 Shat Karma—see page 64.
 Sthula vayu—see page 65.
 Sat-Satta—see page 68.
 Samashti—macrocosm.
 Sahasradal—see page 69.
 Sachchidanandamaya—invested with the attributes Sat, Chit and Anand.
 Shat-chakra—The six dynamic centres in the body, viz., Muladhara, Swadhisthana, Manipura, Anahata, Vishuddha and Ajna.

Sahasrar—The topmost Padma or lotus hanging from the Brahmarandhra, i.e., the region of the first cause.
 Sukshma—see page 70.
 Sthula Kriya—see page 72.
 Sukshma Kriya—see page 72.
 Swarodaya—see page 72.
 Susumna—The subtle channel of energy interlacing Ida and Pingala.
 Siddhi—perfection.
 Siddha—perfect.
 Savikalpa-Samadhi—the primary stage of Samadhi named Savij ; see Yoga Darshan of Patanjali.
 Shubhechha—see page 80.
 Satwapatti—see page 80,
 Saktipara—see page 80.
 Swaruppara—see page 80.
 Sannyasada—see pages 80 and 110.
 Satpada—see pages 80 and 110.
 Sanchit—see page 83.
 Sthula Yantric Pitha—see page 98.
 Shava-Sadhana—see page 98.
 Sneha—see chapter XI and page 102.
 Sbraddha—see chapter XI and 103.
 Shringara—see page 107.
 Shanta—see page 108,
 Sakhya—see page 108.
 Satya Yuga—see page 116.
 Sahaja Pinda—see page 118.
 Sthula Prapancha—see page 125.
 Samipyā—see page 127.
 Salokyā—see page 127.
 Sarupyā—see page 127,

Vyasa—the great Maharshi, author of Mahabharata, several other Purans and the aphorisms on Vedant philosophy.

Vaidic Dharma—another name of the Hindu religion—see chapters II and III.

Vijnanamaya Kosha—the fourth sheath which covers the individual soul—see pages 94 and 159.

Vaisheshic—one of the seven systems of Vedic philosophy; see page 155.

Vishesha Dharma—one of the four divisions of Dharmā—see page 17.

Viswamitra—the great Maharshi who attained Brahmānhood from Kshatriya life through the extraordinary power of tapas—see Mahabharata.

Vachanic Tapa—see page 20.

Vedavrata—see page 36.

Varnashrama—special Dharma of the Hindus—see chapter XVII.

Vidya—see page 38.

Virat Purusha—see page 43.

Vedanta Sutras—aphorisms of the Vēdānta philosophy.

Vaidhi—see pages 47 and 107.

Vishnu—one of the five aspects of Saguna Brahma—see pages 49 and 50.

Vayu—one of the five primary elements; see page 121 and the Sankhya philosophy.

Vaishamya Avastha—see page 54.

Vachanik—see page 55.

Vedi—see page 59.

Vak—see page 61.

Viryā—see page 64.

Vayu Dharma—see page 64.

Vayu nirodh—see page 64.

Vishnu—see chapter XIII.

Vasishtha—one of the first seven Rishis; for Rishis see chapter XIV.

Vasu—see page 127.

Vyashti—Microcosm.

Vairagya—see page 76.

Vichar—see pages 79 and 81.

Vyakarana—see page 213.

Vyadhritis—special Vedic mantras representing the seven upper Lokas.

Vicharana—see page 80.

Vira—see page 107.

Vibhooti—see page 115.

Vikalpa—see page 116.

Vaishnava—see page 143.

Vada—see page 146.

Vitanda—see page 146.

Vishesha—see page 146.

Y

Yogada—see pages 110 and 112.

Yonis—narrow gates of rebirth; see chapter XV.

Yaśna—sacrifice; see page 20.

Yudhisthira—the eldest of the five Pandava brothers; see Mahabharata.

Yoga Samhitā—books dealing with practical yoga.

Yoga Praveshika—one of the five works dealing with practical yoga;—see page 59.

Yama—see page 72.

Yoga Sutras—aphorisms on the Yoga philosophy.

Yogada—see pages 80 and 110.

Yajna-pradhana—see page 180.

Yati—see page 213.

Yatharthā—see page 209.

Yoga-Vashistha—see page 215.

*Extracts from Opinions about the World's
Eternal Religion.*

The 'great Indian savant,' Dr. S. Subramanya Iyer,
LL.D., Retired High Court Judge of Madras, writes :—

"I trust I shall be allowed to say that in my 'humble' judgment, this publication is calculated to do the 'highest' service to Sanatan Dharma and that the Mandal 'has placed all' lovers of that Dharma, under the greatest obligation, by issue of this most useful book."

The great scholar and Vice-Chancellor of Lucknow University, Rai G. N. Chakravarty Bahadur, M.A., LL.B., I.S.O., F.R.S.A., writes :—

"It is replete with information which cannot fail to be of intense interest to those who are knocking at the portals of spiritual knowledge. Believing, that the future greatness of India must, as in the past, lie on the path of spiritual wisdom, I welcome every contribution that is made towards enlightening the West as to the rich legacy of spiritual lore which has been left to our motherland by the seers and saints who sanctified her breast in the past. The book is a creditable attempt to present within a small compass some of the most important and salient features of Hindu religion—features not so exclusively Hindu as to be lacking in harmony with the basic tenets of other religions, and yet developed to a degree, which has given them a distinctive colour and form. I value particularly the breadth of thought and appreciation of other forms of faith, which characterise handling of this most fascinating subject of human study."

The renowned Scholar Mahamahadhyaksh Pandit Prabhu Datta Shastri, I.E.S., M.A., M.O.L., Ph.D., B.Sc. (Oxon),

Senior Professor of Philosophy, Presidency College, Calcutta, writes :—

“ It gave me much pleasure to go through “*The World's Eternal Religion.*” I consider it an admirable treatise, giving a clear vivid exposition of all features of the vast and comprehensive Hinduism. The coloured paintings are a graphic illustration of much of the symbolism and metaphor, that is usually misunderstood by students of Hinduism. There is hardly any detail that is left out, and the discussion is based on Shastric references, giving the weight of authority to the book. The language is easy and fluent, and the arrangement excellent. The meaning of the universal aspect of Hinduism—by which it can with full justification be termed the *World's Eternal Religion*—is very clearly brought out. I have already recommended this excellent book to friends in the West seeking to know more of this great religion of ours. I am sure the book amply fulfils the purpose for which it has been written.”

The great English savant, The Hon'ble Dr. Sir Henry Woodroffe, Judge, Calcutta High Court, writes :—

“ I think, it is a valuable book which contains much information of a useful nature, which is not readily accessible elsewhere. I need not, of course, mention the advantage it possesses in being written by a Hindu, so many books by foreigners containing errors or where the formal facts are correctly stated misunderstanding them. I have profited much from this most useful book.”

His Highness Bharat Dharmamartanda General Maharaja Sir Pratap Singh Bahadur, Indra-Mahendra Separ-i-Sultenant, G.C.S.I., G.C.I.E., G.C.B.E., LL.B., Kashmir, writes :—

“ I have read the book which you have been good enough to send me. It furnishes a key to intelligent study of the Hindu religion and the very abstruse system of philosophy upon which it is founded. I have no doubt, it will prove useful

in dispelling a great many conceptions about Hinduism which owe themselves to materialistic view of the universe which dominates the modern civilization."

Lord Meston, late Governor of the United Provinces of Agra and Oudh, writes:—

"The volume "World's Eternal Religion" has just reached me, and I am reading with profound interest its exposition of the great fundamental and catholic tenets of Hinduism, and its fascinating comparison between them and other leading creeds."

Stiman Raja Bahadur Mudaliar, B.A., Dewan of Udayarpalliam Samasthanam, writes:—

"I do not feel myself competent to pass an opinion on such a sublime publication by the great saints, that have laboured hard to bring about in a short compass unravelling the mysterious truths of the World's Universal Religion, which baffled the attempts of greater men to formulate it in a nut-shell of a volume, and that in a foreign language. It must have been a Herculean task, and thank God, it has been achieved with such success as to be presentable in a readable form. I need hardly say that the book supplies a great want, and should serve as a *vade mecum* of the great Hindu religion, which is little understood by the other nations and must be in the hand of every Hindu. Need I say that the catholicity of Hindu religion is well delineated in the powerful exposition of the Sanatan Dharma, and the hollowness of the baneful effects of the caste system now extant in our country, and which is at present exercising the minds of the people of the Southern Presidency to such a pitch, as to retard the homogeneous working of their political and social regeneration, at a time when the country is ripe for such a consummation, by being the base of contention and the apple of discord between the so-called Brahmins and other than Brahmins, and the struggle of the depressed classes.

is well brought out in the lucid and rational explanation of Varnashram Dharma as not being based on the narrow and sectarian foundation of traditional birth and privilege, but on broader basis of spiritualism, showing the progressive stage of Kama, Artha, Dharma and Moksha (*i.e.*, from ignorance to wisdom) of the human soul on its onward march towards God."

The savant and Brahmin leader of Bengal Jhanavidya-baibhav Srijut Raja Pyari Mohan Mukherjee Bahadur, M.A., B.L., C.S.I., writes :—

"It is a remarkably well-written book. On the day I got it, I read about 40 pages of it. I have since read several chapters of it. Those on Upasana, Bhakti, Daiva Jagat, Varnashram Dharma are written in a masterly manner. The learning and erudition of the writer are beyond praise."

Sriman Maheshanand, M.A., Superintendent, U.P., Soldiers' Board, writes :—

"Your book "The World's Eternal Religion" has come to me like a God-send just when my belief in Hinduism was tottering. To remain or not to remain a blind believer in the routine of lifeless rituals assigned to a Hindu, was a problem that had long exercised my mind, and the book has undoubtedly enabled me to view the Hindu Religion in its true perspective, and realise its eternal value. How I wish there were more rational expositions of this religion in different languages, both analytical and synthetical in their scope; for the guidance of those whose intellectual cravings remain unsatisfied due to their ignorance or imperfect knowledge of Sanskrit."

The Hon'ble Dharmalankar Pandit G. S. Khaparde, Member of the Imperial Government, writes :—

"It is very learnedly written with scholarly ease and precision and will go far in enlightening the minds of people

that study it. There is not the slightest doubt of its great utility, and I take it as a sign of the times that it has been brought out at this particular moment."

Dharmatilak Rai Bahadur Baroda Kanta Lahiri Sahib, late Vazir Faridkote State, writes :—

"The World's Eternal Religion" treats of the different aspects of Aryan Religion. In 24 chapters, the work has attempted to explain as far as possible the aims and objects of the Hindu Scriptures. It serves as a key for the scientific study of Hindu Religion. This is the first time that a work of this nature in English has been attempted by an orthodox Hindu Society for the benefit of the English-knowing people, who desire to know the philosophy of the Aryan Religion through the medium of English. It aims to serve as a mariner's compass, mountain-guide, an astronomer's telescope to explore the unknown regions of the Hindu Scriptures. It is a unique work revealing many a deeper and occult meaning of the Hindu Shastras. Much time, labour and erudition must have been bestowed on this work to bring it out in such an attractive form. The diagrams are beautifully exhibited and are full of expression, and the whole get-up of the book is commendable. I hope this will remove a long and a very great want which the English-knowing student felt in the study of the Hindu Scriptures."

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Dr. S. C. Camiller Dahir writes from Europe :—

"As regards the book, I can simply say that it is the

everlasting monument of the century in such high teachings. It is a monument of granite which will remain intact as long as the human race exists."

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"The World's Eternal Religion is not one of the best but the best book on Hindu religion and morals. It is a storehouse of information and would help every writer, every lecturer and every critic in dealing with Hinduism in a manner no other book can ever do.

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INFORMATIONS.

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It is an All-India Association for the religious, spiritual, social and educational advancement of the Hindus comprising within its five classes of members, the Dharmacharyas (Hindu Religious Heads), Ruling Chiefs, Nobles, Zamindars, learned pundits and common people of India. Its Head Office is in Benares and Provincial Offices and more than seven hundred Branch Sabhas and affiliated Institutions are all over India. There are two monthly Journals of the Sri Bharat Dhrama Mahamandal issued from its Head Office—*Mahamandal Magazine* in English and *Nigamnigam Chandrike* in Hindi, distributed free to every member, Provincial Centres, Branch Sabhas and affiliated institutions. Ordinary membership is open to Hindus of both sexes, on payment of an annual subscription of Rs. 2/- only. The ordinary members shall receive one of the above two Journals free of charge, besides the benefits of the Society's "Samaj Hitakari Fund," which provides the heirs and nominees of a deceased member with a handsome aid. For particulars apply to :—

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